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Superior

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dec21-6m

PRECEDING PAGE

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

OL. II. SAN FRANCISCO, JANUARY 25, 1873. NO. 20.

EDITORIAL NOTES.

SINCE long before GOD spoke the world into existence, the DEVIL has borne the most implacable enmity against the name of JESUS. All the arts, all the statesman-like quality, if we may be allowed the expression, all the craft his Satanic Majesty could muster, has ever been directed against that name and those who bore it. SIMON PETER, the beloved of JESUS, through fear of his enemies, denied his master. Something over seventeen hundred years after this, the DEVIL congregated all the powers of earth against a society of the humble followers and imitators of JESUS who bore his name, and the successor of this same SIMON PETER was overtaken with this same weakness, and, in an evil hour, he set his name against the name of JESUS. What shrieks of demoniac joy must Hell have witnessed! But once more the name is borne aloft by the same society throughout the world. Once more the powers of darkness have combined for the attack; but the successor of PETER now stands as firm as the rock upon which JESUS built His church; and, like the good shepherd, guarding his flock at every point of attack, he is prepared for the onset and flings defiance in the teeth of SATAN and his followers. Let us all invoke the blessed name of JESUS, and ask that the glorious old man, standing among, but high above all the rulers and potentates of earth, with no weapon but the most sublime *faith*, may live to see, in the flesh, his proud enemies humbled, and witness the triumph of the Church and of Him at the mention of whose name all heads shall bow — those of the faithful through love and reverence, those of his enemies through fear and trembling.

WE find, among the *news* items of our neighbor, *The Pacific*, the following: "The *Methodist Recorder* suggests that when the churches are investigating the merits of a candidate, and inquiring whether he is 'smart,' and whether he can 'draw,' it might be well to press another question — viz.: 'Is he religious?'" This would be something new, indeed, for our fashionable "separated brethren."

THE Walla Walla (W. T.) *Statesman* mentions Kalama as a specimen town, where there are five saloons and a jail, but no school-house; and adds: "An English writer long since said that the community that failed to build school-houses would be compelled to build jails; and that is the way Kalama finds it." The English writer only tells the half of it. He should have said, where they failed to build school-houses *and* inculcate in the growing generation a healthy mind and religious sentiment, they would be compelled to build jails. Godless education does nothing whatever toward rendering the jails useless. It only makes thieves the smarter.

OUR Virginia ghost story has reached Montreal, Canada, at which place the *Witness* refers to it as a "Romish wonder," and as one of the "Romish delusions," thus giving the impression that it was countenanced by the authorities of the Church. Individually, Catholics and Catholic priests, too, differ as much in this as they do about any other alleged fact or phenomenon. But this is the way our enemies ever deal with us. In trying to explain, however, the *True Witness* (Catholic) falls into an error. It says that Rev. Father MANOGUE holds the whole affair "in very solitary contempt." If he does he has no where given expression to it. We think those at a distance too fast in calling it an "imposture or a *diablerie*." Human imposture it certainly was not. It was, from all the evidence, either the veritable spirit of MCDONOUGH or some evil spirit assuming his form. We have expressed ourself as *inclined* to the latter belief. It so appears to us now, but we don't intend to make up our mind about it until we know more. Our contemporaries should not be so eager to avoid the slur contained in the expressions used by the Montreal *Witness*. We have made up our mind to stand all this without flinching. The priests who witnessed the phenomenon are not giving any decided expressions of opinion about what produced it, except that it was not human deception. The character of the apparition may forcibly be determined by the results which time will develope; and these will be closely watched.

ONE PONCHO VALENCIA is to be hung at Vallejo, on the 31st instant; and we are informed, by a news item, that numerous applications have been made to the Sheriff for permission to witness the "performance." As long as we have a law providing that murder shall be punished by hanging, we believe in the strict execution of it; but we are at a loss to understand that morbid curiosity which induces one to seek to witness a fellow-mortal put to death. It is not a Christian feeling. The officer is compelled to execute that which to him must be a painful duty; and with an aching heart the clergyman attends the doomed man in order to administer spiritual consolation; but this thing of rushing in from mere curiosity to witness such scenes, is, to our mind, perfectly horrible.

IN noticing the arrest of CHARLES MULLER, "a party who assumed to follow a villainous business, in connection with which a grossly offensive circular was distributted broadcast throughout the city," the *Bulletin* says: "An effort to trace out the culprit, by ascertaining where his circulars were printed, was unsuccessful, for the reason that they were procured from an establishment where, of all others, the police would think least of inquiring." Where, may we be permitted to ask, is this printing establishment, so much above all others in moral standing as to render it like CÆSAR'S wife—above suspicion? The public might inquire at all the ordinary establishments, but it seems that there is *one* it would not do to suspect! And this one, high above them all, was the guilty party! This, it seems, places the balance of the printing offices rather low down in the moral scale!

IT seems that our Northern war has assumed a more serious aspect. An engagement took place on the 17th instant, in which the United States forces lost some forty men, in killed and wounded, without "seeing an Indian." The account estimates the number of Indians engaged at two hundred; yet no one saw a single savage! The attacking forces, consisting of two hundred and fifty regulars, two companies of Oregon Volunteers, and twenty-five California riflemen, in all about four hundred, were under the command of General WHEATON. The fight lasted all day, with the result above stated. The troops have been formed into an army of observation, and will wait reinforcements, which have been forwarded. The Indians are securely lodged in the lava beds, and a great deal more blood must be spilled before this matter is terminable. It strikes us that the proposition to give these Indians some 3,000 acres of land, as their own, to live upon, made by Gov. BOOTH, would have been the wiser course. That the Indians were wronged — that any spirited people would have taken the same course, there is no doubt; but, if they are to be exterminated, let plenty of troops be sent, and let the blow be quick, sharp, decisive.

IT is astonishing how the thirst for office is growing upon the American people. And office is no longer sought for the honor of the position, but for the dollars and dimes that can be made out of it. Salaries are nothing—"perquisites" every thing. A man will spend twenty thousand dollars to secure an office, the legitimate salary of which is only five thousand, and all with a view of making money out of it! There is hardly a Senator or a Congressman that does not grow rich during his term of office; and he who does not is regarded as a "good, easy, good-for-nothing sort of fellow." Occasionally, however, some fellow gets so bold in his official speculation that his fellows, equally guilty, are in duty bound to make "an investigation," which always ends in smoke. The very latest sensations are the Credit Mobilier and the Kansas Senatorial election. In the former it seems that many Congressmen received stock in the big swindling scheme, in consideration of their votes and influence. This investigation shows a degree of rottenness which should make every American blush for shame that his country has sunk so low. In the latter, one CALDWELL purchased a seat in the United States Senate; and he went about it so methodically and business-like that he opened books, in which he kept his accounts, with each item of expense set down. Now, this was all too business-like for the Senate. So it investigates. Now, "let him that is without sin throw the first stone." How many Senators could vote for his expulsion if that vote should be confined to those who reached the Senate through the unbought choice of the State Legislatures? Another fashion of getting into office is to rush off to some territory, "bum" around a while, get it admitted as a State, and secure a seat in the Senate in consideration of being at the head of a "ring" organized for the purpose of putting the thing through. So we notice a scheme on foot to have Colorado admitted as a State. There, must be a remedy for all this somewhere. Speaking of these matters, the *Bulletin* remarks: "The above revelations, following those in the Credit Mobilier business, indicate a very low order of legislative morals, and are quite sickening. It is better they should come out, however; for, although Congress may not push them to a legitimate conclusion in the wholesome expulsion of some of its members, the people can hardly help being shocked into a recognition and performance of duty. If this is not so, then farewell to all hopes of political reform." But, seriously, when boys are educated to think that money-making is the only object in life, what are we to expect of the men? We must begin at the bottom — at the schools.

SEEING the effect of our common school system, the Methodist bishops have began taking some steps toward encouraging Christian education. The remarks of those bishops we have heretofore published. They were sound and unanswerable, and we opine there would be but little opposition to their views, did not some few bigots see in it a "Romish" scare-crow. As usual, *Harper's Weekly* takes the lead. We find among its editorials the following: "We are sorry to see that Bishop JANES, Dr. FOSS, and a few others, of the Methodist Episcopal Church, are joining hands with the Roman Catholic clergy in making war upon the Public School System. On Friday evening the first anniversary of the Educational Society of the Methodist Episcopal Church was held in New York, and some of the speakers assailed the public schools. We hope the laity will take the matter in hand. In every country the movement in favor of sectarian schools is purely a *clerical* one." It is but natural that the clergy should be the first to cry out against an intolerable evil. If the State will sum up the cost to it of each scholar per annum, the Catholic schools of the State will agree to educate all the children sent to them for one-half the amount. And they may send them all. We have no doubt that other denominational schools would be as liberal. Thus the tax-payers would be relieved of a great burden, and the children receive not only a training that would fit them for business, but one that would make of them good, useful citizens, an honor to themselves, their country, and their Creator.

"AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound JESUS and carried him away, and delivered him to PILATE. And PILATE asked him, 'Art thou the king of the Jews?' And he, answering, said unto him, 'Thou sayest it.' And the chief priests accused him of many things; but he answered nothing. And PILATE asked him again, saying, 'Answerest thou nothing? Behold how many things they witness against thee.' But JESUS yet answered nothing; so that PILATE marvelled. And PILATE answered and said again unto them, 'What will ye then that I shall do unto him ye call the King of the Jews? And they cried out again, 'Crucify him.' Then PILATE said unto them, 'Why, what evil hath he done?' And they cried out the more exceedingly, 'Crucify him.' And so PILATE, willing to content the people, released Barabbas unto them, and delivered JESUS, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him, 'Hail, King of the Jews!' And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." These things were written several years ago by one MARK, and as translated by direction of one King JAMES; but it sounds mightily like the actions and sayings of the present day. Substitute the name JESUIT or Society of JESUS for the name of our LORD,

and we have it all over again — false charges, contumely, persecution, and all. Witness the following, which we clip from a leading newspaper in free, republican America: "Disguise, subterfuge, and 'pious frauds' have in every age marked the missionary labors of the ambitious society; and in their war upon modern governments, in all their political enterprises, the most dangerous weapon of the Jesuits will be their contempt for moral law. It is against this trait of Jesuitism that Germany and Switzerland have provided their most rigorous legislation; and they have found that the only way to oppose their foes with success is to suppress them altogether. No Jesuit is permitted to teach or preach in Switzerland or Germany, under any disguise or in any form; they have proved themselves unworthy of honorable confidence, are bound by no oath, nor restrained by any emotion of gratitude or any impulse of self-respect." That such sentiments, such falsehoods, should be uttered and tolerated in this enlightened country, which boasts of its written Constitution, which binds all alike, is only to be accounted for by remembering the blind hate which possesses the DEVIL and his followers whenever they come in contact with the imitators of the lowly JESUS.

WE are pleased to learn that Father GARRIGA is meeting with a much greater degree of success than he at first anticipated, in making collections for the erection of a church for the Spanish-speaking people of this city. The Rev. Father has visited in person some two thousand Spanish persons, and has received a subscription of $11,308.50, and is satisfied of his ability to make the sum total amount to $14,000 in a very short time. As soon as he is through with his present general collection a lot will be purchased, but the church will not be built until sufficient money has been subscribed to have it clear of debt. Of the amount subscribed only thirty-five dollars were received from any except those of Spanish extraction. Of the two thousand persons visited only 640 speak the English language sufficiently well for the transaction of ordinary business. This one fact proves the absolute necessity of the church he contemplates building. He informs us that he finds but very few of the Spanish children attending school; and we might suggest that in the future Father GARRIGA should undertake the organization of a school for Spanish children. They find very poor encouragement at the public schools where the teachers do not understand their language. We hope, after a while, since the Spanish people of the city have shown their eagerness for a church by such handsome subscriptions, to see others come in and help them out. This would be but justice, as the Spaniards of the city have been liberal, in proportion to their means, in subscriptions for other church matters.

THE PULPIT AND THE PRESS.

WHAT a giant has the press become, in the last few years, in America! In 1810 there were but 310 newspapers published in the United States. In 1835 the number had reached 1,000, and which, according to Dr. LIEBER, furnished more papers than were published in all Europe at that date. In 1840 there were 1,631 newspapers, with a yearly issue of 195,838,673 copies; in 1850 there were 2,800 papers, and in 1860 there were, including the monthlies, 4,051. In 1871 the number had grown to 6,056, and the Commissioner of Education informs us that since March, 1870, over 1,000 papers have been started. In 1871 there were printed 1,499,922,219 copies, which was 1,073,000,000 more than in 1840. And the number is yet rapidly increasing. Not only are new papers constantly being started, but the issues of the established ones are increasing with astonishing rapidity. In fact, it must be patent to all that the press has become *the* power in the land. The San Francisco *Chronicle* had an article, this week, on the influence of the press, which was correct in *nearly* all its conclusions. After the statement that oratory had been the lever to move public opinion, the *Chronicle* says:

> Now we see this power give way to another, and the press becomes the powerful lever of public opinion, and every thing is moved by this new engine. The orator, the legislator, the preacher, all sink into insignificance before the tremendous power of the press. The first to see and appreciate this new and controlling element were political parties, and the result was the establishment, in all civilized countries, of newspapers representing and advocating party sentiments. In America the era of the stump-speaker has passed away, and it is doubtful if another Presidential election will ever be conducted through the expensive and cumbersome machinery of public speaking.
>
> The church already realizes the power and influence of the press, and is employing its agency to diffuse religion; and church organs are being established throughout the world. The necessity of preachers will soon pass away, or at least become so subordinate to the newspaper power as to cut but a small figure in religious teachings. The speaker will give way to the writer; the church edifice and the political wigwam may be turned into school-houses; the speaker, the lecturer, and the preacher must marshal their hearers together in hall or church. The press seeks its readers at the fireside and in all public places. The priest and orator must summon together, with bell or announcement, the willing listener. The press takes captive, by surprise, all within its reach, and it penetrates the secret places. With schools to educate, that all may read, and with a press that shall be found everywhere, talking will soon be classed among the ornamental of the arts, and left to the forum and the stage, to amuse and entertain. The result in politics is an independent press; party organs have given way to independent journals; politicians no longer control the press, but the press controls the politicians. The editor leads the party leader; and parties, to be successful, must conform themselves to public opinion—and public opinion is directed, molded and controlled by the press.

So far as the Protestant preacher is concerned, the *Chronicle* is right; the press is fast taking his place; but it can never take the place of the Catholic clergyman. He has a far different duty to perform. To him the sin-burdened mortal pours out all his griefs, all his trials in his efforts to battle with the world and at the same time keep the "commands which were given to make him fit for Heaven," and receives, in return, spiritual advice and consolation that make him strong in resuming the battle. Any Catholic, if he could have but one priest, would take one who could understand his trials and troubles, and give him satisfactory counsel and advice in the confessional, rather than an eloquent pulpit orator who was not a satisfactory confessor. Then, people do not go to Catholic churches because such an one is going to preach, and because they expect to be amused or entertained; but they go there to hear Mass, to worship the living GOD, whose body and blood they see offered in expiation for their sins. The Church imposes no duty of hearing a sermon; but it is a mortal sin not to hear Mass on Sundays and holidays, when it is possible to do so.

So far, however, as a Protestant is concerned, he has filled every obligation if he gets up on Sunday morning, says his prayers, and reads a chapter in the Bible. For the rest, he can either go to church or read his paper, whether it be the *Christian Observer*, the *Sunday Chronicle*, or *Sunday Varieties*. The consequence is, that the old fogy who considers it his duty to preach CHRIST and Him crucified, does not "draw worth a cent," while the fashionable, theatrical preacher fills the house with fashionable people. The poor — those who can not afford to follow all of fashion's follies—are fast getting out of the habit of attending church, but they can all buy a newspaper, and with that the day of rest is occupied. The press is, without doubt, destroying the mission of the Protestant preacher; but, for the reasons above given, and others which might be mentioned, the Catholic press must ever remain auxiliary to the priesthood. But the gigantic growth of this power, in the past few years, shows the value, nay, the *absolute necessity* of this auxiliary. While falsehoods are being distributed to every household in the land; while a thousand papers such as *Harper's Weekly*, each with an immense circulation, are filling the channels of education with poison; when it has become impossible for any one to escape this influence, more deadly in its effect than the fabled Upas, it is of the utmost importance that we build up a mighty opposing power. The Holy Father has given many evidences of his high appreciation of the power of the press. We have heretofore given several extracts from him, and the *Voce della Verità* of a late date reports, with evident feelings of gratification—which will be shared by all good Catholic journalists — an audience accorded to its Chief Director and staff by the Holy Father, on the 14th of December. In reply to an address read by Signor PAEELLI, the Holy Father said:

> I am pleased with you. I often read the *Voce della Verità*, and I am pleased with it (*e ne sono contento*). I see that you confute errors well—leading errors, I mean—for, to confute all, one or two journals would be insufficient; five or six would be wanted, and they must do nothing else. The work of confutation becomes all the more necessary, because certain liberal journals, which at first wore the mask of something like moderation, have now cast it off, and have become openly impious and brutal, especially on the subject of the Religious Corporations; *and they send me copies*. I, therefore, praise you for the zeal you have shown in the defense of the good cause, and I trust that you will never let that zeal flag, but that it may become ever more fervid. I now most willingly give you my blessing to support and comfort you under your trials. Long life to the *Voce della Verità* (Viva dunque la *Voce della Verità*)!

The Holy Father then gave his blessing to the journalists, collectively, and addressed some kind words to each, individually.

If Catholics will but buy their own papers, instead of those that habitually abuse and vilify them, in a very short time there would be built up a grand, irresistible power, which would throw back the wave of infidelity, the rumbling sounds of which admonish us of a deluge of immorality, impiety, and irreligion. There is room, there is need for a thousand good, stanch Catholic journals in America. Let all that now in any manner uphold our cause be encouraged. To do this, no one need give a dime as a charity. Let each Catholic select from *Catholic* journals as many papers as he desires to read, and all that are now in existence, and a great many more, will be able to live and do much good, without a single dollar of donations.

IS IT PERSECUTION?

THE Protestant and sectarian papers of the United States give ample evidence that, if a persecution were once set on foot in this country, Catholics need expect no quarter. In this country each sect appoints, in its own way, its bishops, deacons, preachers, etc.; and the Catholic Church has always claimed and exercised this right. In Switzerland, recently, the Pope appointed Bishop MERMILLOD to a vacant See without first asking the assent of the Government, whereupon the Government pretended to be offended, and a long diplomatic correspondence took place. The New York *Independent*, which is the largest Protestant church paper in the country, with the largest circulation, says of this matter:

> The long quarrel between the Swiss Government and the Pope, concerning Bishop Mermillod, has ended in the rupture of diplomatic relations between Switzerland and the Vatican. One by one the governments of Europe are forced into an attitude of estrangement or hostility toward the Pontiff, because of his enormous claims. And this is what he calls persecution.

"His enormous claims" is rather rich. But let us see if we can not prove, by *Harper's Weekly*, that it *is* persecution. Says that paper:

> Bishop Mermillod is another of the agents, and perhaps victims, of the arts of the Jesuits. He has been used to arouse a religious excitement in republican Switzerland. Soon after the publication of the dogma of infallibility, the Swiss Government found it necessary to close the Jesuit schools within its borders, and forbid the Jesuits from teaching. The Republic could not suffer, with safety, the doctrine of the papal supremacy in all spiritual affairs—a doctrine which is certain to include, finally, all temporal matters—to be impressed upon the minds of its children; yet the papal leaders never forgave the affront. The Jesuit counselors of the Pope have resolved to awaken religious discord in Switzerland. They easily found the pretext of a quarrel. Geneva and Lausanne had heretofore been united under one Romish bishop. The Pope separated them without asking permission of the Swiss Government, and Mermillod was made Bishop of the new diocese of Geneva.

Does any religious sect in America ask permission of the Government when it appoints its officers? Would not the Methodists call it persecution if the Government of the United States should say that this or that man should be, or should not be their Bishop? Then how can one of these people uphold the European governments that insist in thus interfering with Church matters? It only shows to what extremes passion, prejudice, hate will carry people. The writer in *Harper's Weekly* whom we have quoted, seems to have been of the opinion that he had stated a very strong case against the Church; but let this Government undertake to act as HARPER says the Swiss Government acted, toward any Protestant denomination, and there would be a terrible cry of persecution! But the writer in *Harper's Weekly* states the case a little stronger. He says:

> But the bold republicans have struck the enemy of freedom a vital blow. They have decreed that no priest shall minister to a congregation unless he has been elected by the people, and has taken an oath of obedience to the civil Government. The schools have been secularized, the authority of the Pope has been made subordinate to the fundamental laws of the State. Thus Switzerland and the infallible pontiff have entered upon an inexpiable war and "the Jesuits are in the van."

Now the *Independent* thinks all this such mild treatment that the claim of the Pope to appoint his own Bishops, and of the Church to name its own pastors, perfectly *enormous!* "Mamma," exclaimed an innocent urchin; "Come here to Dick! Every time I hit him on the head with the hammer, he hollows!"

There are many papers in the United States — many that are supported by Catholics—that advocate the same policy for these United States. Catholics in this country are slow to appreciate danger. They can not bring themselves to believe that there is any considerable number of persons who would be willing to join in a crusade against them. A majority of the Protestants are certainly now against any such movement; but when such a policy is openly advocated by a number of papers of the largest circulation and influence, it is time for Catholics to begin to look about them. There is no paper in the United States that exercises a greater influence over the people than *Harpers' Weekly*, and there is hardly an issue of that paper that does not advocate, openly, the persecution of Catholics. The issue of January 11th, after a long string of the most infamous falsehoods, and after telling what "good work" is being accomplished in Europe, says:

> Our own country lies almost defenseless before the assaults of the Jesuits. Its large Roman Catholic population is enslaved and overawed by the new doctrine of papal infallibility. Every Roman Catholic Bishop is the servile agent of the Italian Pope; the immense property of the Romish Church among us is controlled by the papal bishops; the Romish voters have long been arrayed in a distinct political party, and Roman Catholic officials have recently robbed New York of $60,000,000. The Roman Catholic faction even strove to take possession of the general Government, and but for the rising indignation of the

people would have placed their corrupt instruments in control of the national treasury. The dishonesty of the Jesuits has already tainted the sources of our civilization. It is time for our legislators to imitate the examples of Switzerland and Germany, and see that the republic is saved.

MIXED MARRIAGES.

IT appears to us that there is yet a subject of much importance to every Catholic and well-wisher for the propagation of the faith, which, in the turmoil of the times and heat of controversy, has been singularly overlooked. We refer to the intermarriage of Protestants and Catholics. It is true that the priest in the pulpit every now and then adverts to the theme, and probably inveighs eloquently and at length against the growing evil, for it offers a field for the display of much eloquence and trenchant argument; but we fail to find it treated of in the religious press of the day with that gravity which a subject of such import demands. Here, among us, the question of Catholic-Protestant marriages assumes a more serious aspect, than in other countries, from the fact that, with our cosmopolitan character and diversity of creeds, these affairs are of more frequent occurrence. In the European countries, where the people, as nations, are, for the most part, either of one religion or another, of course there is little to apprehend. Individually, we most decidedly raise our voice against mixed marriages; and, in so doing, we but utter the orthodox remonstrance of the lights of the Church. Every Catholic understands that no marriage ceremony is complete unless performed by a priest of the true Church; and that children born to a couple joined together in any other way than that provided by its rules, are, in the eyes of the Church, illegitimate. Of late years it has become fashionable to have the ceremony performed twice — once by the priest, and once by a minister of the church to which the other contracting party happens to belong. This, in a manner, tides over the difficulty, but still fails to do away with the greater and more enduring grievances. We do not believe that such matrimonial unions can fully accomplish the end for which the holy ceremony of marriage was instituted by the all-wise Creator — the propagation of children, and the mutual happiness of the parents. The first we grant; but that that happiness and mutual confidence and respect which should exist can be had, we are prepared to dispute. The first child born to the Protestant-Catholic parents comes not as an olive-branch to herald peace and make the bonds of love the closer between them, but rather as the herald of a petty discord which may be interminable. Soon thereafter arises the question of baptism; and this is the speck upon the horizon which threatens direful things to come. The mother, let us suppose, is a Catholic, and believes implicitly that unless her baby be born again and sanctified by the water of life, he shall not enter the Kingdom of Heaven. The father is a Protestant; he is not inclined to believe in the mummeries of her religion, as he is pleased to call the rites and ceremonies of her Church. He will have the boy brought up and reared as he himself was; and who has better right to say that shall be, than he? Here, then, is open rupture. The convenience of duplication, which did so well to bridge the difficulty of their marriage, has no remedy for such a case as this. The boy can not serve two masters; and there can be no compromise. He must be Catholic or Protestant; for two baptisms will never do, and in the end, in nine cases out of ten, he is left without any religion at all, or, perhaps, to choose his own with the arrival of the age of discretion. In the meantime, he runs the perilous risk of dying outside the pale of the Church; and, as for the matter of choosing his own religion, we know too well the temperament and bent of youthful minds to give the subject any weighty consideration. We may be told that we have drawn an exaggerated picture — that we have made a stern, uncompromising man out of one who should have melted with love for the chosen one of his bosom, and allowed her the privilege of rearing her boy in the religion which she herself professed. We confess that we may have dealt more harshly with the subject than it deserved, and we are not unwilling to tone it down. The father, in his own good-natured, careless way, does yield the point. If it will make the mother happy in her boy, he, the father, will raise no objections; and the child, accordingly, is baptized in the true faith. Time wears on, and the perception of the child, with increasing years, becomes more acute; and many things are seen and noted which have their influence on the character taking shape. The little fellow notes, with inquiring eye, that his father does not attend the same church with his mother. or that if, now and then, he does, it is merely to please her, and not to practice, as the others do; that the ceremonies, which she considers sacred, he is inclined to look at with an air of levity which he is incautious to conceal. Inquiries begin to be made, and the explanation which follows, however humiliating to her, must be given. Is the picture which we have drawn much to be preferred to the one we thought too harsh? Is the example of such a father not to be feared above all things which threaten the faith of the growing child? It is not difficult, with but little thought, to recognize the importance of this subject of mixed marriages. It is one which is threatening the propagation of the faith in this country. It is one which will damn thousands of souls for an eternity, and should be guarded against with all the vigilance which the wardens of the Church can command. Let the eloquence of the pulpit be brought to bear against it, and the acumen of all religious editors throughout the land, until the faithful see and know the danger of these ill-considered unions.

S. W. F.

WE clip from the *Pacific Churchman*, which copies from *The Churchman*, the following testimony of the "downward tendency of the age," produced by Protestantism. The Episcopalians claiming to be *the* Church have nothing to do with the question — every body knows that they are as much Protestant as the Methodists. Coming from those who have "discarded the idea of the Church," the testimony is good. Says the *Churchman*:

It demands but little knowledge of the ecclesiastical history of the last hundred years to see how, in those bodies that have discarded the idea of the Church, Christianity itself has become more and more impalpable, losing all distinctness of outline and firmness of texture. Definiteness of doctrine, precision of statement, are repudiated. Inspiration is no more than a poetic afflatus, and revelation is judged of according as it corresponds to our conceptions of what revelation should be. Eternal punishment is deemed unworthy of God's goodness, and not merited by man's sin; the resurrection of the body is an impossibility, and, besides, unnecessary — the spirit being better off without it; regeneration is no implanting of new life, but a change of purpose; ordinances have no objective value, they bring nothing from God to man, but derive all their efficacy from the spirit of him who uses them, having only what he puts into them; ministers have no authority to teach and conduct worship, but are the servants of those who hire them, and to be listened to only so long as they please their hearers.

Thus it is that every thing is dissolving into mist. We do not exaggerate when we say that there are multitudes of nominal Christians living in deep disquiet, holding no article of faith with a firm grasp, reading the Bible as, in good part, an obsolete book, and having no confidence in their religious teachers. They do not wholly reject Christianity, but its supernatural character troubles them. Gradually they are sinking down into naturalism. They are learning to substitute for Christianity, as a revealed religion, the religion of nature. They will retain the ethical precepts of the Bible, especially those that seem to dignify man, but the sinfulness of human nature, the atonement and the related doctrines, these belong to a creed outworn.

That this is the drift of religious feeling in our day, we think no competent person will deny.

ADDRESS OF BISHOP KETTLER.

MAYENCE, November 13th, 1872.

YESTERDAY, while the pious exercises of the Sacred Heart of Jesus were performed in our church, the Right Rev. Bishop Kettler ascended the pulpit, and, after a short sermon, read a declaration concerning the Jesuits. He adopted this method in order that, in the emotion of his feelings, no word might escape from his mouth which would go beyond his meaning. The declaration runs as follows:

"In these days the last Jesuits who remain in this city are obliged to abandon us. One of them has already left for the United States of America; another for Chili; and a third for the West Indies. Thus, these men who lived among us in an undisturbed peacefulness, are now dispersed throughout the whole world, and those who remain will soon follow the former ones. It is already twelve years since, at my request, they have exercising the sacred ministry in this city. All this while they have fulfilled the duties of the priesthood with exemplary fidelity. Of this you have all been eye-witnesses. At every hour, day and night, they were ready to assist you in the welfare of your souls, by visiting your sick or dying friends, by instructing you from the pulpit, and by comforting you in the tribunal of penance. In a special manner they have applied themselves, with love and perseverance, to guide in the paths of virtue your children and your brothers who stood in need of help and assistance in that most dangerous stage of their life. In this city, and in the whole State, they harmed no one. They have borne in silence with all kind of calumnies and persecution. In their continual and unceasing labors they have sought nothing for themselves, neither human praise nor human recompense. No one has ever inculpated them of any fault or fact contrary to the existing law of the land, nor any judicial process has ever been instituted against them. In the accusations which were brought against them, their revilers have had no respect for the old German proverb: "The saying of one single man can constitute no evidence." In fine, they have been condemned without the privilege of a hearing. The sole cause of such a proceeding is not any fact of theirs, but their supposed principles of action. I say "supposed" because these principles have never been professed by the Jesuits, but, on the contrary, they have been maintained and liberally practiced by their very adversaries. Father de Boss has been forbidden to reside in any place in the Grand Duchy. To Father Selingenstad, whom I myself have ordained priest, and whose father is still alive, the privilege has been refused of living in his own family; nay, even that of performing the duties of religion and a priest in the whole extent of the State. Hence, he is compelled either to live among Protestants or be expatriated. All this is done, not in virtue of any law of the empire, not by any juridical interpretation of the same law, but without any judicial form, and only by the arbitrary power exercised by the administration.

In such a state of things nothing remains for us but to offer to these worthy men our heartfelt though feeble acknowledgments. Therefore, as chief pastor of this diocese, I thank you, Reverend Father, with feeling heart, for all the good you have done to the inhabitants of this city and diocese, whether they are still living or have departed from this world, by affording them consolation and religious comfort on the bed of their sorrows and death. I thank you, in the name of the dear Catholic youths, for the exquisite care and charity which, in a special manner, you have bestowed upon them. We can do nothing else but to pray for you; and we will pray, in order that God may give you strength to bear with patience all these hard trials for the sake of His holy name. We will pray that He may recompense you in the blessed eternity for all you have done and endured for our sake; we will pray that God may be pleased to shorten the time of their tribulation.

With this we tender you our hand, and our painful "adieu." And you, my beloved, never forget their charity and solicitude; try to walk faithfully in the paths of virtue and in the fear of God, which they have taught you with such a zeal, in order that, if not in this world, at least we may see them again in Heaven, where God, without acceptance of persons, will judge and recompense every one according to his works."

Such a declaratiou of the worthy Prelate made an extraordinary and deep impression on the numerous congregation gathered for the occasion, and many persons of age and good standing were seen shedding bitter tears, who had stood proof against hard trials during their life-time. The Jesuits will part from us; and though we are not allowed literally to interpret the motto, *ex ossibus ultor*," yet it is certain that their separation will prove a greater comfort, and give us more efficacy in the struggle which we are prepared to sustain, than, perhaps, their presence and their assiduous and laborious co-operation. — *Translated for the Guardian from Voce Della Verità.*

THE CHURCH IN THE UNITED STATES.

AS might naturally be supposed, the news that has appeared from time to time of late in the *Herald* regarding the state of Archbishop Bayley's health, has occasioned deep interest and solicitude throughout the diocese of Newark, over which he presided until his removal to Baltimore. A recent paragraph, setting forth that his trouble was Bright's disease of the kidneys, with the additional remark that "no one was ever known to recover from the same," especially excited anxiety, and the most reverend gentleman has since been fairly besieged with personal and postal inquiries as to his sanitary condition. It will, therefore, be quieting and consoling to his friends within and without the pale of the Catholic Churh, to be assured, on the very highest authority, that the Archbishop's health is in no way alarming. Yesterday Rev. George H. Doane, of Newark, received a letter from his late pastoral chief, assuring him that the reports about his health are "entirely unfounded," and that he has "no chronic disease whatever." In communicating this part of the letter to the *Herald* representative yesterday, Father Doane suggested that "surely, the Archbishop himself best knows the condition of his health."—*N. Y. Herald.*

THE ladies of the Sacred Heart, a community that has already laid the foundation of a first-class academy in this city, and that has a world-wide reputation for the excellent education they give to young ladies, have invaded the land of the Puritan. A portion of the country which has already given many efficient members to the community is now to receive a return in the blessings of Christian education at their hands. The new possession of these ladies is at Providence, Rhode Island—the delightful castle and demesne of Elmhurst. It was opened for pupils on the first of January. While we wish it the greatest success, we hope our own Catholics will not allow its prosperity to overshadow the older branch of the community established in their midst, on Sixth Street, three years ago.—*Cincinnati Telegraph.*

THE CITY BENEFICIAL UNION.—This movement to unite our city societies for mutual advantage and co-operation in projects of interest to societies is progressing most favorably, and the indications are that the Union, when complete in all its details, will be of incalculable advantage to the societies. The Convention, at its last meeting, discussed the question of arbitration of difficulties between societies and members, so as to prevent the many law-suits. The Convention incorporated this principle among the objects of the Union, and thus a step toward the consummation of a most desirable measure has been made by gentlemen well versed in the needs of our societies and the adoption of laws for their protection. Let all difficulties concerning benefits be referred to a committee selected from the societies of the city, instead of resorting to legal measures. Such a recommendation has been made by the judges of our courts, so that questions of this character may be settled by arbitrators, instead of a jury. We wish, then, all success to the City Union in this movement. Other measures calculated to promote the extension of a spirit of unity and Catholic brotherhood among the several societies have been considered. The Convention will meet next Sunday afternoon at the Philopatrian Hall, when important measures will be acted on.—*Philadelphia Standard.*

DEDICATION.—The German Catholic Church of St. Agnes, at Lock Haven, was solemnly dedicated to the service of Almighty God on New Year's day. Right Rev. Bishop Shanahan was unavoidably absent, and the dedication was conducted by Rev. C. A. Koppernagle, Chancellor of the diocese of Harrisburg, assisted by Rev. F. X. Bastible, Pastor of the Immaculate Conception, at Lock Haven, Rev. F. X. Schmidt, Pastor of Renova, and Rev. Jno. Koeper, Pastor of St. Bonifacius' Church, Williamsport. A Beneficial Society, with banners and regalia, and many other persons, accompanied, in a special train, the Rev. Pastor from Williamsport.—*Philadelphia Herald.*

SHENANDOAH.—One of the prettiest churches in Schuylkill County has been built at Shenandoah, by Rev. Henry F. O'Reilly. This handsome structure is placed under the auspices of the Annunciation of the Blessed Virgin, and is built upon one of the highest points in the borough. It is 114 feet long by 50 feet wide, and 37 feet from floor to ceiling. The church, although built of wood, is a very beautiful piece of

architecture. The ceiling is gracefully arched, and the ribs are supported at intervals by richly carved pendants. The church is heated by one of Snyder's Patent Heaters, and when entirely completed will not only be a very commodious, but a very beautiful edifice. Mass was celebrated in this church on the Sunday before Christmas, for the first time, but the formal dedication will not take place until the church is finished. Father O'Reilly certainly deserves great credit for what he has done since his arrival in Shenandoah, about two years ago. Then there was neither church nor house for a Priest; now there is not only one of the finest churches in the county, but, perhaps, the best Parochial house also. Nor is there, as far as we can learn, a very great amount of debt upon these buildings.—*Ibid.*

COMMEMORATION OF THE DEAD BISHOPS OF THE SEE OF NEW YORK.—Friday, the 3d of January, was the anniversary of the death of the late Archbishop Hughes, who filled the archiepiscopal See of New York from 1850 until 1864, the year of his demise. The event was commemorated in St. Patrick's Cathedral, New York, with that becoming solemnity and grandeur usually attendant upon ceremonies of the kind. The heavy, sombre gloom of the morning corresponded, in a degree somewhat appropriate to the touching celebration of the departed souls of the commemorated dead. A dull, cheerless atmosphere girdled the exterior of the sacred edifice, while the chaste and solemn music of the dead rang mournfully through the aisles within. The high altar, sanctuary pillars, side altars and the pulpit, were all draped in deep black folds of silk, fringed with white satin embroidery. The catafalque, which was temporarily constructed in front of the altar, presented a decidedly neat appearance, and, with the coffin, gave an air of mournful sympathy to the scene. Over the coffin was suspended a large urn, symbolical of the rites which were celebrated, at the base of which, on the coffin, lay the Archbishop's stole and mitre. Directly over the urn was a very large and beautifully designed cross, neatly and appropriately draped.

The Most Rev. Archbishop McCloskey, Right Rev. Bishop McNierney, with many clergyman of the arch-diocese, were present in the sanctuary. The music and singing of the grand, solemn requiem were unusually fine, appealing and sympathetic. The commemoration was made, not alone for the spiritual repose of the soul of the great Archbishop Hughes, but also for the souls of all the bishops who have hitherto been appointed to the See of New York, and who have, up to the present eventful career of the Most Rev. Dr. McCloskey, departed from this life. There were—first, the Right Rev. Bishop Concannon, who was consecrated on the 24th of April, 1808, and died in 1810. He belonged to the Dominican Order; was appointed in Rome, and died in Italy before filling the Episcopal office to which he was nominated. Secondly, the Right Rev. Bishop Connolly, who was consecrated on the 16th of November, 1814. He died in 1825, and was buried in front of the Cathedral. The third bishop was the Right Rev. Bishop DuBois, a Frenchman of the Order of St. Sulpice. He was the founder of St. Mary's College of Emmettsburg, and subsequently its President. During his time as President, Archbishop Hughes and Archbishop McCloskey were students therein. Deceased was consecrated in 1826 and died in 1842. His remains were interred in the Cathedral.

During the life of Bishop DuBois, Archbishop Hughes was consecrated Assistant Bishop in 1838, without the right of succession. Afterward, in 1842, he was empowered with a right of succession, and was finally made the first Archbishop of New York, in 1850. After a career which had been as glorious as it was well known and eventful, he departed this life on January 3d, 1864. During his life the present primate, Archbishop Bayley, of Baltimore, was for a long time his Secretary, and afterward raised by him to the episcopal dignity. The Most Rev. Archbishop McCloskey, it is needless to say, succeeded Archbishop Hughes, and is still his successor, full of years as well as of the vigor of life and sanctity.—*New York Herald.*

WE notice that the addition which has been building to St. Peter's Hospital is almost completed, and we are glad to learn that this adition will enable the good Sisters to accommodate a larger number of patients and do more good than heretofore. Prior to 1869, when Mrs. Cagger donated ten, and her daughter May five thousand dollars toward founding this hospital, the want of such an institution was sorely felt by the poor of this city, and this was a noble act on the part of these generous ladies—an act which will daily, as long as the hospital remains, beget for them the blessings of the poor and be a more lasting monument than any marble shaft or tomb which the hand of man can contrive. We can not better estimate the great necessity of it than by considering the amount of good it has worked since its foundation. In the few years it has existed, 783 patients have been received and cared for in the house by the Sisters of Mercy who have charge of it, and about 1,000 have been treated by Dr. Roberston for diseases of the eye and ear. More than seven hundred surgical operations have been performed, and about 3,700 have been supplied with medicine at the dispensary; and, besides all this, the good Sisters have expended in charity, on house patients alone, more than $16,000. All patients not able to pay are received in the wards, and receive, at the hands of the Sisters, the same care as those who pay, and have the medical aid of a most efficient corps of doctors.—*Albany Reflector.*

THE dedication of the new Catholic Church of Sag Harbor, N. Y., occurred Sunday, December 15th. The Rt. Rev. Bishop Loughlin preached the dedicatory sermon, at which time High Mass was celebrated, and a choir, eight in number, from New York city, discoursed some excellent music.—*Sag Harbor Express.*

HOUSE OF THE GOOD SHEPHERD.—The Sisters of the Good Shepherd opened, on last New Year's day, another building on their grounds, to be devoted to teaching young girls the art of housekeeping. It will not be confined exclusively to this branch alone, as education will also be taught therein. Then there is another feature of interest connected therewith, and that is, that servant girls who are out of employment or seeking work will find refuge within its walls, until such time as it can be procured; and they will, in addition, receive, during their stay, all the advantages afforded by the institution. Ever since the good Sisters came among us, they have been untiring in their zeal to alleviate the suffering and unfortunate, and we are sure the public in general will appreciate their labors in this respect.—*St. Poal Chronicle.*

ON Wednesday, New Year's day, Sister Gregory Bernard, (Mary McDermot) Sister Joseph Bernard, (Annie Croke) Sister De Chantal, (Mary O'Brien) and Sister Wilfrid Bernard, (Margaret Furlong) received the black veil, having made the vows of religion in the order of the Sisters of Mercy, in the Community Chapel, Providence, R. I. The Rt. Rev. Hendricken performed the ceremony. The Retreat for the Sisters, conducted by the Rt. Rev. Bishop, was terminated, on the same morning, by the renewal of the professional vows.

A BRANCH of the Catholic Union has been formed in Jersey City, and is to be extended through the State. The following dispatch was received in reply to their greetings sent to the Holy Father: "The greetings of your Society were most agreeable to the Sovereign Pontiff, who most lovingly granted the blessing asked for.—G. Card. Antonelli."

THE Philopatrian Institute, of Philadelphia, was twenty-one years old on Sunday, December 22d. On Monday, Mass was celebrated at St. Joseph's Church, in that city, for the souls of deceased members.

FOREIGN CHURCH ITEMS.

WE learn, from the *Univers*, that the Abbé Sebaux, Superior of the Diocesan Seminary of Laval, is nominated Bishop of Angouleme, in succession to Mgr. Cousseau, resigned; the Abbé Saivet, Canon of Angouleme, is named Bishop of Mende, in the room of Mgr. Foulquier, also resigned; and the Abbé Leuilleux, officiating priest of the Church of St. Francis de Sales, at Boulogne, becomes Bishop of Carcassonne, *vice* Mgr. de la Bouillerie, appointed Coadjutor to His Eminence Cardinal Donnet, Archbishop of Bordeaux. The new Bishop of Carcassonne was educated at the colleges of Arras and St. Sulpice, at the latter of which he was a fellow-student of the Archbishop of Bourges, Mgr. de la Tour d'Auvergne. Mgr. Leuilleux was ordained priest in 1848, and was nominated vicar of St. Nicholas of Boulogne. It was under his auspices that the magnificent Church of St. Francis de Sales was built, and on its completion he was appointed to the charge of the parish.

WE are sorry to announce a great loss to the Church in the death of the Rt. Rev. Father Jandel, General of the Dominican Order, who departed this life in Rome on the evening of December 10. His illness was a protracted one, but not without hopes of recovery. The Pope, who regarded Father Jandel with high esteem and affection, sent him his special benediction, and expressed deep regret at the loss of so true and valuable a member of the Church militant.

The Bishop of Orleans, Mgr. Dupanloup, met with an accident on Saturday, December 14th, at Versailles, which might have proved very serious. While going to the railway station, after the Assembly broke up, the horse of his carriage ran away, and the vehicle was dashed against a cart and upset, but fortunately the Bishop escaped unhurt.

We have to record the death of the Very Rev. James Dupeyron, S. J., Vicar-Apostolic in the Island of Jamaica. He had fulfilled the duties of his office for twenty-one years, when, in 1871, he begged to be released from the burden, as his health was gradually failing. He then retired to Kingston, where he died, aged 67 years.

Dr. Scarisbrick, the Catholic Bishop of Mauritius, has presented a memorial to the Governor of the island respecting the aid afforded to the Catholics by the Government. The Catholic population of Mauritius is nearly 82,000, and for this population there are but one bishop and twenty-five priests. The Protestants, whose number is about 6,000, have a bishop, an archdeacon, and eleven chaplains. The Protestant college receives a State subsidy of £7,030 per annum; the Catholic college nothing. The Governor, in reply, admits that Dr. Scarisbrick's memorial contains some grave questions, and that he will transmit the document to the Home Government, with a request that it be fully considered.—*Indo-European Correspondence.*

A very handsome three-light stained glass memorial window has been erected in the northern transept of the Church of St. Lawrence O'Toole, Dublin, through the munificence and piety of Timothy Murphy, Esq., of Amiens Street, in that city. The window, which is altogether the work of Irish artists residing in Dublin, is spoken of as a very beautiful specimen of stained glass painting. The central ope is nearly twenty-three feet high by four feet seven wide, and the two side opes are seventeen feet by three feet six each. The bordering and backgrounds are exquisite in design and treatment, and show off the three full-length figures of the patron saints of the deceased members of Mr. Murphy's family.

Prussia contains nearly 10,000,000 Catholics. The greater portion of these are in the eastern provinces—Pomerania, Posen, Silesia, and East Prussia; and these are the provinces which send the most representatives to the House of Lords.

It is authoritatively stated that no appointment to the Roman Catholic See of Liverpool has yet been made. For the present, a second Archbishop will not be created.

A number of the Roman Catholics of Munich purpose setting out on a pilgrimage to Jerusalem on the 14th of January, and will remain away about six weeks, of which twenty days will be spent in the Holy City.

During his pontificate of a quarter of a century, Pius IX has witnessed the deaths of nearly a hundred Cardinals, and has almost twice renewed the Sacred College.

In the event of the See of Liverpool being constituted into an archbishopric, a probability already announced, it is nearly certain that the Right Rev. Dr. Vaughan, the new Bishop of Salford, will be raised to the archiepiscopal dignity, and given the charge of the new province. Should this intention of the Pope be postponed for the present, it is more than probable Monsignor Howard, of Frascati, a dignitary often entrusted with important diplomatic missions, will be appointed Bishop of Liverpool. Should the result of the Papal decision arrive, as expected, within the next two or three days, the consecration of the new prelate will take place simultaneously with that of Dr. Bede Vaughan (the Bishop of Salford's brother) as Coadjutor Bishop of Newport and Minevia, on the 21st of December, the feast of St. Thomas.—*Liverpool Post.*

The recent decision that it is equally lawful in the Anglican Church to teach or oppose the doctrine of the Real Presence, cuts both ways, sending many to the Catholic Church, and many others to the Dissenters. If logical convictions were above comfortable livings in the estimation of all, the Anglican organization would fall apart for want of consistent basis to rest upon.

During the last days of November in Catholic countries, more especially in Rome, it is the custom for minstrels to visit every shrine of Our Lady to chant the carol and play before her their wild traditionary music, and, out of respect to St. Joseph, they also play before each carpenter's shop.

The Rev. John Sheehan, for forty-five years parish priest of Ennistymon, and Vicar-general of the Diocese of Kilfenora, died on the 18th of December, in his 75th year. Father Sheehan was V. G. under three bishops—the late Right Rev. Dr. French, the Right Rev. Dr. Fallon, and the Right Rev. Dr. M'Evilly, and enjoyed the confidence and respect of all.

The *Manchester Examiner* says: "Regardless of previous denials, there are still public speakers who do not hesitate to repeat the statement either that Mr. Gladstone is a Roman Catholic, or that he is fast tending toward that faith. In a lecture delivered recently at Madely, in Shropshire, the Rev. Dr. Potter, of Sheffield, made an assertion of this nature, and political capital is being made out of it by the local Conservative party."

The correspondent of the *Pall Mall Gazette* at Rome, writing on the 2d December, says: "Sir Bartle Frere and suite arrived here on the evening of November 29th, and put up at the Albergo de Russie, near the Plazza del Popolo. To-day Sir Bartle had an audience of the Pope at the Vatican, and an interview with Cardinal Antonelli. His Holiness expressed his paternal sympathy with the object of the mission, wished it every success, and gave it and its members his benediction, expressing the hope that the result would be to introduce Christian civilization in East Africa. All were struck with the benignity of the Pope and with the utter absence of stiffness and formality in the few kindly expressions which he addressed to the different members of the mission."

SPIRIT OF THE CATHOLIC PRESS.

OUR very able contemporary, the Cincinnati *Telegraph*, occupies nearly six columns in answer to a prayer, by the *Gazette*, of that city, for an American BISMARCK. After reviewing, at length, the situation in Germany, the editor comes to speak of America; and from this portion of his article we make the following extract:

It is, however, not only an unusual occurrence, but alarmingly inconsistent with American principles, and ominously suggestive of troubles to Catholics in this country, when an American journal openly *dares* to call for the employment of the same lever of civil power to uproot the Catholic Church. This the Cincinnati *Gazette* has done, in an article entitled, "What is to be done with the Jesuits?" though the whole gist of the article is to persuade its readers that the sooner the *Catholic Church* is totally repressed, and *all Catholics* forbidden the exercise of their religion in this country, the better. The striking point in this plea for red-handed persecution is its similarity in boldness, its identity in argument with the most advanced and radical defenders of Bismarck's policy. There is no cloaking or coloring of the desertion of the constitutional principle that the Government has no power to interfere with the exercise of religious belief. The *Gazette* re-echoes the Leipsic professor, that it is a political crime and blunder, which must be immediately remedied. Catholics must be placed outside the pale of this protecting provision of the Constitution. They must no longer be included, says the *Gazette*, because "they are avowed conspirators against the foundation principles of the Government." Do you hear, Catholics, of the city and country, the sound of the same wave of persecution that is sweeping over Prussia? Do you hear the threat of the same monster that draws its sword against German bishops, that closes the doors of Catholic schools, that expels religious orders from colleges, hospitals, and other houses of mercy, that declares Catholic Germans unworthy of the rights of citizenship? For them, the rack and the wheel to-day! for you, holding the same faith, believing the same doctrines on the relations of the Church and State, that religion limits, necessarily, the authority of the State, and can not submit to absorption by it; for you, confessing that it is better to obey God than man, there is the same brand of treason; you are declared guilty of the same conspiracy against the life of the State, and the arm of the Government is invoked against you as criminals.

This is the bold, aggressive attitude which the *Gazette*, in plain speech, has taken against Catholics. We say against all Catholics the persecution of law is invoked. The *Gazette* ostensibly indicts only the bishops and the Jesuits, as an order, for being inimical to the stability of the American State. But the grounds on which it is laboring to stir up religious war, in which it places on one side the government of the United States, and on the other the bishops, by reason of their oath, which it is not capable of translating, and the Jesuits by reason of their rule, of which it knows not one syllable, necessarily includes all Catholics. The laws of Catholic faith and morality know no flexibility. They are unchangeable in themselves, because it is God who determines the standard of both; and they are, therefore, the same in their application to the clergy and laity, to seculars and religious.

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The *Gazette*, like the official journals of Prussia, assuming the truth of the maxim of Portalis, that the "State is every

thing," has worked out for itself some new ideas on the nature of religious persecution. It deprecates persecution, in which blows would be struck and blood would be shed, because persecution of this species is a "dangerous and double-edged weapon." It thinks the system of Prussian liberalism is more safe, and, in the end, quite as efficient as the persecuting system of the Reformation. It would punish American citizens for being Catholics, close their schools, imprison them, and expel them by process of new legislation similar to that of Prussia. Protestants would not then suffer from a spirit of resistance and vengeance which this noiseless but very effective religious war would be likely to awaken. They would be shielded, it thinks, from harm by the law. It proposes to gild the same brutal oppression of Catholic Americans with the hypocrisy of legislation, so that resistance will be weakened, if not completely paralyzed. This is the plan which it advises the Government to adopt, to correct the evil consequences of the political *folly* which has so far given to Catholics the same liberty as to Protestants. In its opinion this would not be persecution on the part of the State, but self-preservation. According to its new moral code, it might be wrong to assault and kill Catholics indiscriminately — to organize a mob to burn their houses and churches, though it is not many years since this same journal encouraged this course of action, as just and virtuous; but it would not be wrong, rather it is a duty, the neglect of which will bring irreparable disaster, to coerce Catholics by law, and to enforce the execution of penal enactments by the physical force which human law usually calls to its assistance.

Between these two methods of persecution the *Gazette* may profess to see a difference. It is a difference only of means, leading, however, to the same end. They are two phases of the same spirit — one bold and undisguised, and unblushing in its injustice and wickedness; the other more mean, more vile — creeping, under the cover of law, to attack the innocent and unoffending.

The Catholics of this country, we assure this party which the *Gazette* represents, will recognize no distinction between these forms of persecution. No matter which one may be set in motion, the result will be the same, as regards the conduct of American Catholics. The cowardly party of bigots, animated with the feelings of the *Gazette* toward Catholics, may count upon it, with the certainty of an eternal truth, that the members of the Catholic Church will not quietly, tamely, basely submit to the proposed infringement of civil rights in the persons of bishops, clergy or laity. *The success of Prussian despotism can never be repeated in this country.* If any party, believing otherwise, tries the experiment of Bismarck, it will be forced to confess that it has been sadly deceived.

Against the open, lawless violence of bigotry, American Catholics in the future, as in the past, will claim the protection of the law. But, if bigotry ever makes written laws their persecutor, then, in love for their faith, and in pride of true manhood, they will resist such laws. If they are ever made the objects of special oppressive legislation, as in Prussia, we pity those who will be commissioned to execute these laws. They had better undertake the work with an army to assist them, for they will find an army of Catholics ready to oppose them. They will discover, too late, that Catholic Americans are made of sterner stuff than the Catholics of Prussia.

If *any portion of the Catholic clergy* of this country are ever expelled from it, Catholic Americans will strew the road they take with the dead bodies of their enemies. Thousands of Catholics may die, but the *Gazette* may rest assured they will not fall unavenged. If officers of the law ever dare to close Catholic schools in this country, as the *Gazette* advises, we are much deceived in the temper of our fellow-Catholics if they do not give to them short shrift and speedy execution. We say this with no braggart disposition. No one deprecates, no one would lament such scenes, more than we. But we are certain, if persecution of Catholics is begun in this country, these will be the inevitable consequences.

Our loyalty to the Republic is without a stain; it is an atrocious insult to question it; our devotion to our country nothing can disturb or weaken. Our love of liberty, religious as well as civil, is so intense that we fear no party of bigotry that will seek to deprive us of either. We esteem liberty so much that, if ours is ever endangered, *we will decide that it is worth our lives and theirs too.* The *Gazette* asks: "What shall we do with the Jesuits?" We answer, desiring the peace and prosperity of the country, *let them alone.*

THE Pittsburgh *Catholic* is not discouraged, even at the dark picture of the times which it draws itself. It sees the light to follow the darkness. We give its picture of the times, drawn to the life:

In looking over the broad field of religion, as we write, we almost shudder at the intense darkness which, as a sombre pall, is brooding fitfully over it. We can behold, in this survey, the cause which, of all others, is deserving of, and should receive the most earnest attention, disregarded and despised to an extent at once lamentable and alarming. We observe the opposing spirit of the period most respected, and, in consequence, dominant, and the crude, chimerical, and irreligious vagaries of the century and time receive a homage beyond their deserts, and detrimental to that which society should most cherish and regard. The peculiar caprices of degenerate aspirations usurp the privileges of old-time and more ennobling sentiments and races which in preceding ages could point to a glorious record in the interests of morality, religion and virtue, must hang the head and blush for shame, because of the odium they have brought upon that which forever should have been held venerable and sacred. They have admitted to their midst the vices of which the present age is prolific, and have allowed a full intercourse with ideas which, in the past, were, with good and salutary reason, dreaded. This could not be granted with impunity, as is clearly evidenced in the low religious condition prevailing in those countries where a mistake so egregious and a crime of such magnitude was tolerated. We see Materialism, with its absurd propositions, endeavor to exclude the reign of spiritual ideas, and the grotesque fantasies of Pantheism distracting the mind of man from the allegiance which it owes to the Divine Personality. Nor can we fail to see the demon of that hollow mockery—called, by some unwarrantable extension of signification, Liberalism — roam in fiendish revelry, through what should be the most hallowed recesses of the genius of Christianity, and imbue with its own vile breath an atmosphere heretofore redolent of the sweet odor of virtue and sanctity. Before our gaze lie countries in which the banner of the Cross, for centuries, with but little intermission, received every mark of loyal devotion, now so absorbed in the concerns which have but in view the propagation of sordid considerations, and the promotion of lawless ambition, that no time can be devoted to the most momentous of all the affairs which press upon the thought of mankind. No moment can be spared to the contemplation of eternity, in the presence of the monopolizing usurpation of worldly frivolity. So accustomed have these places become, latterly, to the reign of injustice and iniquity that religion is treated as of mythic unimportance, and the suggestion of turning away from the existing state of evil to the meditation which extends to, and embraces the world beyond the grave, is greeted with obscene profanity and vulgar buffoonery. Man's redemption from the woes of our first parents' fall is looked upon as some criminal delusion which strenuous efforts must wipe away, and the grandest remembrances bequeathed to man, for his benefit and consolation, must be effectually cancelled from the tablets of the mind; all hitherto esteemed with the most sublime fervor of Christian love and affection must give place to the progressive march of innovation, perishing before the aggressive Vandalism of impiety and irreligion. Defiance to God, and contempt for all His institutions, mandates and precepts, darken the gloom pervading the midnight sky of religion. Thrones once established on the enduring pedestals of justice and right have yielded to the influence surrounding them, or have initiated the fell *regime* which bears flauntingly on its banners the legends, "Lawless Spoliation," "Downfall of Justice," and "Deification of Crime." The rights which formerly took precedence of what are erroneously considered human rights, are bartered away in the most immoral traffic of principle, and the laws of the Divinity are superseded by the lawlessness of presumptuous man. Time, the mere crucible of human merit, holds the place of everlasting ages, the transitory erects its imbecile, fleeting nothingness, high up over the slighted excellencies of the endurable and eternal. And the priests, who serve at the altar of these idols, who are they? Those who, by unscrupulous advocacy of the destruction of the olden notions of rectitude, sought most to advance the ways of guile and deceit through which their cause receives its only sustenance. And this the pseudo philosophers of the day call the culmination of civilization, and the crowning glory of our time.

IT seems that a memorial has been presented to the Archbishop of Canterbury, signed by 3,000 clergymen of the Anglican Church, "praying for some attraction, either in the compulsory rubrics, or in the damnatory claus of the Athanasian Creed." Upon this the *New York Tablet* has a leader of much force, from which we make the following extract:

The standing objection of Anglicans to the Catholic Church is, that she has departed from the primitive faith, and now three thousand ministers and dignitaries of the Anglican establishment have signed a memorial praying for an important change in the faith it has professed to hold ever since its birth, and our Presbyterian neighbor thinks the prayer of the memorialists should be granted. Having ceased to believe the creed as it stands, they demand that it be so changed as to conform to their present belief or no belief! So it would seem that these memorialists and their Presbyterian backers hold that the creed should conform to men's belief, not men's belief to the creed, and that liberty of conscience is violated, if a creed is made obligatory, that does not so conform! This would be very just if men and not God enjoined the creed.

This Anglican movement is perfectly consistent with the fundamental principle of Protestantism in all its Protean forms, namely: that the supreme authority in matters of faith is not God, but man; for no one in his senses can pretend that man can impose a creed that all men are bound to believe on peril of "perishing everlastingly." Liberty of conscience, with both Anglicans and Presbyterians, each of whom profess to hold that no one out of the Church can be saved, indeed with all Protestants, would, therefore, seem to consist in the right to modify the creed of the Church to suit their own ever-varying opinions or perpetually shifting fancies. Hence, the Papal Church is for them a spiritual despotism, and essentially hostile to freedom of conscience, because she insists that men, on peril of perishing everlastingly, are bound to believe and conform to the creed that God Himself has enjoined—that is, are bound to obey God rather than man. Nothing better than this Anglican movement could show the real nature of Protestantism — that it is a revolt against Christ, against the sovereignity of God, and the assertion, even in matters of faith and conscience, of the supremacy of man. Say what its advocates may, in its fundamental and essential principle, Protestantism puts the human in the place of the Divine, and man in the place of God.

The question raised by the memorialists is, on its surface, and in its immediate bearings, a civil question, which in no sense concerns us; for it is a matter of indifference to us whether Protestants believes a little less, so long as they remain separated from the Church of Christ and out of the way of salvation; but, underlying it is the far deeper question, namely: Has God enjoined any faith as a condition *sine qua non* of salvation? Our Lord, says St. Mark, xvi, 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," or "damned," as the Protestant version renders it. St. Paul tells us, by the inspiration of the Holy Ghost, Heb. xi. 6, that "Without faith it is imposible to please God." Is this true? Why then object to the "damnatory clauses" of the creed? Is this true? Then what is this faith, this truth which one must believe or not be saved? Is it not the very faith drawn out and expressed in the Athanasian Creed, that is, the mystery of the Blessed Trinity, and the mystery of the Incarnation, or hypostatic union, without mixture or confusion, of the two natures, the human and Divine, in the one Divine person of Christ, and which can not be denied without denying the whole created and Christian order? If not, pray tell us what it is? If so, must not those who believe it not perish everlastingly? The "damnatory clauses" are then precisely those which are every-where found in the Holy Scriptures.

HENRY WARD BEECHER recently preached a sermon, in which he said:

I don't believe in swearing, yet I can understand how Theodore Parker felt when he said that he never liked Washington until he heard that he was in the habit of swearing. *There are some people who would positively benefit by a sin now and then.* It would help them to get rid of that wax-like perfection, which may be beautiful, but which is cold, sickly-looking, lifeless, and inhuman."

Commenting on this, the Buffalo *Catholic Union* says:

We merely note it here, in order that our readers may see the depth to which men may sink when deprived of the saving influence of God's grace, which can come only through the channel of the Church. Private judgment in matters of religion is doing the business for Protestantism, surely and effectually. Whatever of Catholic truth may have been originally retained by the heretics when Luther broke the unity of faith, is fast disappearing. This "progressive" age is rapidly undermining every thing that savors of Christianity. There was a time when even Protestants seemed to have an idea, more or less correct, of the *enormity of sin;* but that, like every thing else pertaining to faith and morals, is "going by the board;" though, we confess, the averment made by Beecher astounds us. That sin, under any possible circumstances, can ever be permissible, or beneficial, is something we were not prepared to hear from the pastor (!) of Plymouth Church. He has no positive faith, it is true; but, heretofore, the conventionalities of what is called "religious society" have restrained him from saying any thing so boldly blasphemous as that which we have above quoted. We doubt not, however, that if called upon he would endeavor to substantiate the infamous utterance by Bible authority. And, according to Protestant theory, why should he not expatiate on the subject? Why not make "The beneficial effects of sin to the individual in certain cases" the text of a discourse? He is his own and sole interpreter of God's law as revealed in scripture; who, of all the Protestant world, is divinely commissioned to say him nay? Truly it is a marvel to simple Catholics, how the mists of heresy can blind the eyes of thinking, earnest men, when examples like this are of every day-occurrence. May God, in His infinite mercy and goodness, dispel the clouds that hide from them the glorious light of Catholic truth.

THE St. Louis *Watchman* gives us a chapter on "Death, Destruction or Damna," as follows:

With Paul Fleming, we can say of the recent discussion on Hell by the New York Methodists, that the most admirable thing connected with it is the cool impertinence with which an old idea folded in a new garment looks you in the face and pretends not to know you. A great many, we might say the greater number, of our professedly American intellectual sensations are as old as the vagaries of the human mind. In religious matters is this more especially true. What has gained for Henry Ward Beecher his reputation as an original thinker is just the new garment of association, and the cool impertinence of utterance which accompanies their stale and obsolete deceit. The character of the punishment of Hell has long been in dispute, and even the eternal character of that punishment was questioned and denied as far back as the fourth century. The doctrine of total annihilation is older than Christianity, and that of death, meaning the being shorn of all capabilities of sense, all the avenues of either pain or pleasure, is a verbal and philosophical paradox, and, as such, is coeval with the existence of the first idiot. Mr. Beecher, some time ago, employed, for his ordinary Sunday sensation, "God d—— my soul to H——." On the very next he turned upon his profane orthodoxy and bluntly denied that there was such a place as Hell. A contemporary, on Sunday last, indulged in some silly remarks on this subject, taking for its text, "Christmas Candies.' It thinks the the plan of rewarding far preferable to that of punishment, and plaintively refers to the short-sighted and brutal policy of preachers in foreign times, frightening the people by fire and brimstone. Did the rapid writer reflect for a moment, he might have discovered that fear is a motive as well as hope. The royal psalmist was zealous for righteousness, "because of the reward, he was foolish enough to say that 'the fear of the Lord is the beginning of wisdom.'" Both is better than neither, and if our unconsciously blasphemous public writers would think more on the economy of divine jurisprudence, they might supernaturalize this most materialistic age and people, and, while leading both, to pursue the narrow path that leadeth to life, teach them that there is a broad road which leadeth to eternal destruction.

In the 25th chapter of Mathew, the words of the Judge on the last day, addressing Himself to the wicked, are given: "Depart, ye cursed, into eternal fire." The Lord assures us that these (the reprobates) will go into everlasting fire, but the just into life everlasting." The same words are used to describe the eternity of the joy and the endlessness of the sorrow. In Mark, Our Saviour declares that fire is "inextinguishable," that "the worm dieth not, neither is the fire extinguished." In Paul's Epistle to the Thessalonians, he says of those who refuse to obey the Gospel, they will "undergo eternal pains in perdition." The beast and the false prophet will, according to St. John, be excruciated, day and night, forever and ever.

The fact is of explicit and incontrovertible revelation; how it may be explained is matter for speculation. St. Thomas says, "Sin destroys the principle of the spiritual life, which is charity, and strikes with death the soul, and it can not, by turning itself to God, restore the order which it has violated." The Church cries out, the key of David, which closeth, and none openeth." Ezekiel says: "They have gone down to hell with their arms, and they placed their swords under their heads, and their iniquities were in their bones because they have become a terror of the strong in the land of the living." This represents the state of the damned soul, which goes down to hell with its sins and its bad dispositions; its guilt and its guilty love. Who must not pity the poor deluded followers of blind teachers. Who must not deplore the general enervation of morality in a people whose

primary incentive to virtue is tossed in the storm of contention and dispute. The eternity of hell once questioned, and we may expect soon to hear the eternity, nay, the existence of a heaven likewise denied. Rewards and punishments being overshadowed by doubt, their divine author will be next in order of sweeping denial, and we are back to paganism.

NOTES FROM ROME.

ROME, December 21.

AT the third sitting of the Italian Deputies in Rome, they were unwillingly compelled to bow themselves before the lofty dignity and nobility of mind of our immortal Pio Nono. For Signor Passivini, when opening the discussion of the expenses, broke forth in the following words:

"The High Pontiff, Pio Nono, by rejecting the millions unwisely offered to him every moment by the Government, gave us, in this matter, both a lesson and a good example of generosity, to be admired by all of us. Cardinal Antonelli, in refusing, with his usual and exquisite kindness, the artistic draft offered to him by our honorable Minister of Finance, declared the voluntary offereings of the faithful to the Pope were more than sufcient to supply his wants."

From this fact Signor Passivini was inferring that the Church ought to be despoiled, because the faithful should have provided their ministers by means of their spontaneous offerings. He did not consider that the patrimony of the Church is precisely made up of the voluntary oblations, and if the Government begins to confiscate them, it could also confiscate other oblations with the same right. It is not on this, however, that we wish to dwell, but to call attention to the involuntary homage they were forced to pay to Pio Nono and his worthy Premier. They highly proclaimed his generous steadiness. The glorious successors of St. Peter will accept the poor widow's mite, but will repudiate Simon Magus with his millions. Are our Ministers and Deputies so steady in their faith, in their word of honor, if they still have any? The Deputy Passivini said that Pio Nono had given the Government both "a lesson and an example." The lesson consists in choosing rather to die than to betray one's own duty. The example given by the Pope ought to teach us that we must not look for any particular pecuniary advantage, but we must keep, by all means, the most strict fidelity to our given word of honor. This doctrine is very opportune in Italy, where the thirst for gold and gain causes so many disorders and scandals. Pio Nono, by preferring to live on the alms of the faithful, rather than to commit any weakness, or to damage, in the least, the rights of the Holy See, has conferred, by his noble example, a great boon upon European society, and chiefly upon Italy. The Pope's example forms a striking contrast to that of our Premier Lanza, who, in August, 1870, said to the Deputies that he would not go to Rome, stating that to go there by force, and by dint of shells and cannon-balls, would be contrary to the rights of nations. Well, when he saw Rome abandoned by the French, then he trampled on his very declarations for the mere sake of gain and power. That was, indeed, a terrible lesson given to the Italian people — to look for what is useful, and disregard what is honest.

The Ministry has lately presented to the Deputies the statement of how much it spent on the 20th of September, 1870, to enter Rome, without the least declaration of war, passing through the breach of Porta Pia. The sum is enormous, being forty millions of francs! Forty millions to fight an enemy who made no resistance! Forty millions to throw a hundred shells against the walls of Rome; to trample on the Sovereign Pontiff, and despoil Pio Nono! What would they have had to expend if the war, instead of lasting only a few hours, should have gone on a little longer, and the Papal troops had opposed, every-where, a serious resistance? What will they spend, if they happen, to-morrow, to be involved ina formidable war with France?

I have to inform you of a strike, of a novel kind, which has taken place here. For several days past, says the *Opinion*, the halls of the municipal offices have presented the aspect of a house with a funeral in it. All the offices are abandoned, and are left in evident disorder; the employés are to be found conversing at inns and public houses; everything looks lifeless.

Numerous arrests of suspected individuals still continue. During two evenings, two hundred persons were arrested; most of them are Democratic leaders.

The new Government of Italy may be properly styled that of prosecutions, of quarrels, and confusion. Now the Government wants to prosecute the owners of houses in Rome who, by virtue of an edict of the 9th of May, 1826, were declared, for some determinate time, exempt from taxes. For, as the Popes were always promoting agriculture, so also did they encourage the spread of house-building in the Eternal City. By virtue of the aforesaid edict, Leo XII exempted from taxation, till the year 1900, all houses which should be erected during the year 1840. Our Ministers are pretending that the Papal edict is of no value, and they threaten law-suits against the Roman citizens. The precise number of these law-suits against the regenerated Italians is, indeed, enormous, being more than 15,000. Go all over Europe, and I defy you to find another Government that has on its hands so many quarrels with its subjects as that of new Italy, and all in so short a space of time, too!

Victor Emmanuel, according to the *Journal de Rome*, has lately had a narrow escape. A thunderbolt fell suddenly into his Royal writing-closet at Naples a few minutes after he had left it to get his breakfast. His Majesty was sitting at table in the next room; he did not interrupt his breakfast for a moment, but remained seated, exhibiting the utmost composure and indifference, though the other persons present found it impossible to conceal their alarm. The thunderbolt burnt a great many articles, overturned all the furniture, and went out by the leading wires without injuring any person. A great noise was heard throughout the Royal palace. But the grand moral of the tale is that the *Re Galantuomo* did not allow the electric intruder to spoil his breakfast.—*London Register.*

GENERAL EUROPEAN NOTES.

RUSSIA.—There are very unfavorable accounts from St. Petersburg respecting the health of the heir-apparent to the imperial crown. The malady from which the Czarovitch is suffering is described as typhus in the abdomen; but no allusion to his illness was made by the press — although now reported to have been unwell since the middle of November—until the bulletin issued on Christmas day announced the indisposition of his Imperial Highness, and, at the same time, the serious character of the case. The dates will suggest a remarkable coincidence between the illness of the husband of the Princess Dagmar and that of the husband of her sister, the Princess of Wales, which threw the British Empire into a fever of excitement, and, on Christmas day, 1871, into consternation. Many circumstances that have come to our knowledge, irrespective of his near relationship to the Prince and Princess of Wales, cause us to hope, heartily, that the life of the Czarovitch may be preserved.

THE LOURDES PILGRIMAGE. — Our readers will remember the outrageous attack made upon the pilgrims by the Communists of Nantes when passing through that town on their way to Lourdes — that the pilgrims were beaten and the bishops and priests grossly insulted, with the manifest connivance of the Mayor and municipal authorities. A policeman, when appealed to for protection, told them that they deserved none—why did they come there? When this outrage was brought before the National Assembly, M. Thiers seemed to enter into the policeman's view of the matter, and unequivocally espoused the cause of the rioters and their prompters in the Municipal Council. At that moment M. Thiers was master of the situation. He was deemed to be, and he persuaded himself that he was, indispensable; and, with Gambetta at his side, he felt safe in defying the Majority. All this has since been changed. The Conservative Majority in the Assembly has proved itself master, and M. Thiers, in the altered circumstances, is an altered man. The Mayor of Nantes has been dismissed.

PRINCE BISMARCK.—It is now beyond doubt that the hectoring Chancellor of the German Empire has experienced a heavy check. The King of Prussia has accepted his resignation of the high post of Prussian Premier, which devolves temporarily upon his opponent in the Council, General Von Roon, who retains his office as Minister of War. Bismarck thought he could deal with the Prussian Cabinet as insolently and brusquely as he did with M. Jules Favre when dictating the terms of the armistice in France, but he has discovered his mistake. In Prussia, the sovereign, ever since he mounted the throne, has been really his own Prime Minister. The nominal Premier has had no control over his colleagues. Each Minister is responsible for his own acts in his own department, and whenever differences arose, they were settled in Council by a majority of votes. This did not suit Bismarck, who laid aside his sham illness when he found his scheme for swamping the House of Peers defeated by other influences, and rushed off to Berlin in the expectation of bringing over the monarch once more to his views. But he failed. The Court was against him—the King's fastest friends were all against him—the chief men in the Cabinet were against him, and the sovereign's own mature judgment was against him. The Chancellor was alienating from the Throne the affections of the nobility, the gentry, the clergy, Lutheran as well as Catholic, and the whole Conservative body in the kingdom, by his brutal insolence and his complicity in the schemes of the infidel and revolutionary party in Germany, and this was fortunately perceived before it was too late. It is pretended that his fall—for he has met with a great one—is to be attributed to the absence, through illness, of the Crown Prince, who is alleged to be his friend, and a participator in his views. We have reason to believe that this is an utterly false pretense, and that there is no bond of sympathy between his Imperial Highness and the Chancellor; but that, on the contrary, the Empress, the Crown Prince and Princess, and the other members of the Imperial family, view with alarm the course upon which Bismarck launched the Government when the Emperor's mind was entirely under his sway.—*London Register.*

PILGRIMAGES. — The French correspondent of the *London Tablet* says: "45,000 pilgrims lately visited the Chapel of S. Anne of Auray, where not only M. de Charette, but also Generals De Cissey, de Sonis, and Trochu have hung up their swords. These imposing religious demonstrations will go on increasing in importance. You are aware that a yearly pilgrimage is organized to the Holy Land by the Archbishop of Paris, but the pilgrimages of Lourdes, of La Salette, and of S. Anne of Auray, have brought out the movement, and no sooner has the last pilgrimage to Jerusalem ended than another is preparing to start, the pilgrims coming almost exclusively from the Faubourg St. Germain and from the clergy. This next pilgrimage will proceed from Marseilles in a steamer belonging to the French Messageries, on the 15th of February next. The pilgrims will halt for a few days at Alexandria, to visit the works of the Isthmus of Suez Canal; they will proceed from thence to Jerusalem, where they will stay eight days, and then pay a visit to Bethlehem, Jericho, the banlas of the Jordan, the Dead Sea, and Mount Carmel, returning by way of Acre and Beyrout. Their journey homeward will be so arranged as to give them a sight of Smyrna, Athens, Sicily, Italy and Marseilles. The entire trip will not occupy more than two months."

THE CHURCH IN THE TURKISH EMPIRE.—The Turkish Government maintains and accentuates its resolution of assuming a virtual ecclesiastical jurisdiction over the Catholic communities in the Empire. It distinctly regards its deposition of the Armenian prelates and its recognition of the intruders as a transfer of spiritual, not only civil power, and Mahomet Ruschdi Pasha, the new Grand Vizier, who was the first to discover that the Bull *Reversurus* was an enroachment on the Sultan's rights, has now advised his master to take a step of more open hostility to the Holy See than the Porte has yet ventured on. About two months ago the Holy Father deigned to write to the Sultan himself, demonstrating that the Bull in question could not possibly contain any thing derogatory to his sovereign rights, as it concerned the internal organization of the Christian Church, and demanding, as an act of simple justice, permission for Mgr. Hassoun to return to his See. The answer of the Sultan is, in effect, a direct refusal to accept the Bull — which, by the way, he had already accepted and solemnly ratified by his recognition of Mgr. Hassoun's election—and, also, to consent to the reinstatement of the Patriarch. It would appear to be the settled determination of the Porte entirely to separate the Catholic communities from all dependence on the Holy See, by putting an end, so far as it can, to the confirmation of episcopal elections; for it maintains that these elections concern no one but the people and the Government, in the case of Catholic as well as in that of schismatical communities. The German and other Liberalistic Catholics who, at the time of the Council, started the opposition which has ended in the present schisms, may now take full credit for their work, for the Grand Vizier is alleged to quote them as an authority, arguing that the Pope's claims to jurisdiction are disallowed, even in Catholic countries. In order to be consistent, the Turkish Government is obliged to give a similar support to the disaffected among the schismatic communities; and when the "Orthodox" Greek Patriarch of Jerusalem refused, the other day, to sign the Constantinopolitan excommunication of the Bulgarians, and was deposed by some of his people, the Porte showed an evident disposition to take the part of the latter, and to withdraw its recognition from the Patriarch. If this policy is persevered in, there seems to be no particular reason why any of the Catholic rites in the Ottoman Empire should escape the persecution.

THE SLAVERY QUESTION IN SPAIN.—Señor Zorilla has taken a decided line on the slavery question, which, while it has produced a temporary crisis, cost him two of his colleagues, and elicited fierce attacks from the press of diverse parties, has, in the end, strengthened his position, as it has won him the enthusiastic support of the Republicans. He announced, last week, that the Government intended to abolish slavery in Puerto Rico, and Señor Castelar has expressed the cordial approval of his party in one of those brilliant displays of oratory which no one else in Spain can equal. The Ministry, too, has been reconstituted in a form which has given general satisfaction. Señor Echegarray goes from public works to the vacant finance; Señor Becerra succeeds him at the public works, and Señor Mosquera is named Minister of Ultramar or the Colonies. But a most serious difficulty remains; if slavery is abolished in Puerto Rico, it will be hard to defend its maintenance in Cuba, and its abolition in Cuba would give fresh strength to

the rebellion in that island. The Cubans, however, if they once threw off the yoke of the mother country, could not hope long to resist the attraction which is drawing them toward the American Union; and the message of President Grant is so decided in its reprobation of the peculiar institution still existing in the island, and so menacing to the American residents there who help to keep it alive, that the Cubans must, one would think, see that, whether they continue Spanish subjects or not, there is very little chance of slavery being allowed to live. Slave-holding Creoles, however, are more passionate than far-seeing; and, in the meantime, the policy of the Spanish Ministry will increase its difficulties in Cuba while it lessens them at home.

PERSECUTTION IN POLAND.—The campaign against Polish nationality, the latest move in which has been the prohibition of the Polish language in the schools of the Province of Posen, is being carried on with still greater vigor by the Russians in Poland Proper. "The decree," says the *Pall Mall Gazette*, "which has been recently issued by the Ministry of Public Domains at St. Petersburg, shows that the Government now proposes to extend to the 'kingdom' the prohibition as to the purchase of land which has for some time been in force in Lithuania." And this restriction—by which the purchase of confiscated estates is permitted to Russians only—is directed not only against the Polish race, but against the Catholic religion also. None are allowed to buy these estates, which are those of which the Church has been despoiled, except "Russians of the Orthodox faith, or Russians of the Evangelical faith, who are, or have been, State officials." Governments are rapidly returning to the *régime* of Julian the Apostate, one under which none are to be allowed to buy or sell unless they have the mark of the beast on their foreheads.—*London Tablet.*

FARM NOTES.

HOW TO BUY SACKS.—The Secretary of the Stanislaus Farmers' Club writes: "We have Honorary Vice-presidents in every school district of the township. We ask them to take a sack-list and call upon all the grain-raisers in their district, ask them to join the Club-roll, pay a dollar, and then, if they like, let them subscribe for sacks—taking their note for the same, payable on condition that the sacks are delivered as per agreement. Where a club is not thus organized, an agent might be sent out and do this business under the auspices of the Club, he to receive pay from fees collected. If this was done throughout the State, I think we could buy a sack or two without the ring."

In the above we have at least a good idea, something tangible, that can be carried out in a business-like manner, and ramificating throughout the entire State, or wherever there are school districts organized. It is a capital way of reaching out for the advancement of our interests, and is a better plan for the accomplishment of our purposes than making long newspaper harangues, and calling our sack merchants by awful hard names, for trying to get, for their sacks, just what we are trying to get for our wheat—all we can.—*Rural Press.*

WALNUTS, OLIVES, ETC.—As the walnut and olive are to become pre-eminently the fruit trees of this section of Southern Calfornia, we shall lose no chance of impressing upon the people here their importance, and publish all facts connected with them. The crop of fruit from the few trees growing here is unfailing, and to show what fine growths the trees make, we append measurements made this week, in the Mission orchard, by F. S. Leach, Wm. C. Carr, and self: Walnut, sixty inches in circumference, five feet from the ground; palm, ninety-six inches; olive, 102 inches, four feet from the ground, and 162 inches one foot from the ground; a pear-tree, the property of J. B. Ysoardy, 124 inches five feet from the roots. These trees were planted by the Mission Fathers many years ago, perhaps not less that eighty or ninety, and are yet fresh and vigorous without cultivation or irrigation.—*Ventura Signal.*

LIVE AND DEAD WEIGHT OF ANIMALS.—The amount of meat obtained from a domestic animal sold by its live weight is very variable, and experiments have recently been made in Liverpool to ascertain the proper allowances to be made. From the statistics to be derived from the public slaughter-houses of Paris or Brussels, it appears that the race and condition of the animal, besides many other circumstances, affect the result, and that certain animals yield as much as 70 per cent. of meat, while others only give 50 per cent. The mean weight of meat produced, however, is calculated at 58 per cent. of the live weight in beef cattle. In the case of sheep, the proportion is from 40 to 50 per cent. From experiments made, it appears that the different products obtained from oxen and sheep are as follows: An ox of the live weight of 1,322 pounds yields, meat, 771.4 pounds; skin, 110.2; grease, 88; blood, 55.1; feet and hoofs, 22; head, 11; tongue, 6.60; lungs and heart, 15.33; liver and spleen, 20.5; intestines, 66,15; loss and evaporation, 154,322—making the total of 1,322 pounds. The products from a sheep weighing 110.02 pounds are as follows: Meat, 55.1 pounds; skin, 7.714; grease, 55.1; blood, 4.408; feet and hoofs, 2.204; head, 4.408; tongue, lungs, heart, liver and spleen, 4.408; intestines, 6.612; loss and evaporation, 19,836—making the total of 110.2 pounds.

SIXTY SUCCESSIVE GRASS CROPS.—A writer in the *Country Gentleman* relates the following: "Not far from Hartford is the farm of Truman Harris, Esq., where I was shown a meadow of some four acres, which had yielded a heavy crop of hay for over sixty successive years, never having been plowed during that time. It has occasionally been lightly manured, but owes its success almost entirely to an annual irrigation. The soil was originally a sort of gravel bed, deposited by two streams flowing through the enclosure, but, by means of a dam across one of them, built before the war of 1812, it has been irrigated each spring, and never fails of a good crop of hay. Mr. Harris was born on the farm, and is personally knowing to what has happened there during fifty years, and has no doubt, from the evidence of older friends, that the irrigation of this meadow dates back to 1812, or earlier.

THE FARMING PROSPECT.—We can hardly go back to the year within the twenty last past, and find a season which promised to be more propitious at this time in January than the present. In the first place, the early fall rains were not of that drenching and bleaching nature that spoils the dried grass, and puts the animals on thousands of California farms on short allowance or innutritious food.

When the rains finally came in copious abundance, it was so warm and genial that, with or without sunshine, the green grass sprang with magical quickness from the warm earth, and in ten days clothed the hills in every direction with a fair bite for grazing animals; and now, the 14th of January, we feel that our winter is passed; and we noticed, yesterday, a flock of blackbirds on their return, took possession of the trees of Clay and Washington street Plaza for a full half-hour and then started to the northward.

In a few localities the almonds and apricots are in blossom, oranges of the new crop are just being picked from the trees, vegetables of every kind are fresh from the gardens, the grain-fields are being spread out over surfaces never equalled before, and with later rains as copious as have been the earlier, a season of prosperity will attend the efforts of the husbandman never before equalled in the history of the State.—*Rural Press.*

WOOL IN NEW YORK.—We like to keep our readers posted in regard to the value of a product that now figures so largely among the exports of our State. There is a considerable quantity of wool yet in first hands or their agents, and holders are desirous of realizing, if possible, before another clip shall lap over upon the one now on hand. We extract, from the *Monthly Wool Circular* of January 2d, 1872, of Walter Brown & Son, New York, the following:

A review of the Wool market, during the year just closed, reveals many peculiar and not altogether uninteresting features. The year 1872 opened on an unusually active and buoyant market, with prices strongly tending toward war rates. This state of things continued through January and February, during which period manufacturers, most of them, laid in large supplies. High prices drew hither large supplies of raw material from all the markets of the world, and it was now seen that the deficiency in our own domestic clip was more than made up. Consumers were, however, disappointed in sale of their productions, and suddenly withdrew from the markets, and prices as suddenly fell. The subsequent dullness, and the steady decline in values which followed, was nearly as great as the activity and high rates which had previously prevailed.

For nearly six months, the trade labored under this depression; but during the interim, the supplies in the seaboard markets, which had not been materially augmented, became reduced, and a reaction set in, which, by November, established an advance of five per cent. But manufacturers were not eager to take hold, and bought only as their needs required.

The Boston fire gave an impetus to this advance, and prices rose rapidly; but it being found that losses by the fire bore heavily on many manufacturers, directly and through their commission houses, cash buyers were offered inducements in the way of concessions; and by this means, as much as by others, extreme values were not reached.

It is, however quite noticeable that a firm feeling pervades the whole trade, with the general opinion that early in the new year higher figures will be obtained; resulting probably from the fact that stocks of domestic Wools in the Eastern markets are very light, and such Wools as still remain in the West are mostly held by farmers and second-hands at extreme rates, with no indications of yielding before the near approach of the new clip; also that few, if any, orders have gone abroad for foreign Wools, owing to the unremunerative character of last season's operations.

The month just closed, usually a quiet one in the Wool trade, was marked by many large transactions, and there was more or less activity throughout; but the stringency in the money money market, and very high rates ruling for all mercantile paper, (wool and woolen paper being under a cloud since the Boston fire) and more closely scrutinized than any other, have probably prevented any speculative movement, which otherwise would have taken place. With relief from this quarter, such an event is not likely to occur during the present month.

Stocks of all descriptions in the markets are quite small, and holders are firm in anticipation of further improvement; and the facts we have stated seem to warrant the opinion that, should the machinery of the country continue to be actively employed, a short supply during the next few months is inevitable, except it be increased from abroad at necessarily higher values than now prevail.

California Wools are without material change in values, a fair consumptive demand during the early part of the month having lessened the supplies in the first hands.

Spring Clip, fine	43 to 47
Spring Clip, medium	43 to 47
Spring Clip, low grades and burry	33 to 40
Fall Clip, A 1	28 to 30
Fall Clip, low grades and burry	23 to 25

VARIOUS NOTES.

THE PAULISTS.—The Paulist Fathers of New York are ever displaying a keen knowlede of the wants of Catholic society, and are most energtic and active in evincing it. The Catholic Publication Society, under their patronage and guidance, has enriched the country with Catholic literature of the highest standard. It has given long-needed encouragement to Catholic talent, and has carried, by the issue of the *Catholic World*, a knowledge and respect for Catholic faith into the most strongly barred strongholds of Protestant ignorance and bigotry. The Paulists have lately blessed the Catholics of the City of New York with another institution, which the moral danger of modern places of amusement suggested. They have furnished, by the establishment of St. Paul's Institute, consisting of theatrical hall, lecture, reading, billiard and fancy store-rooms, a delightful home of Christian recreation and instruction to the young Catholics of New York. No one can calculate the moral and mental good which will be done by this initial effort of the Paulists to draw Catholic young men and women from places of nightly amusement, the modern theatre and club-room, where their souls are imperilled; where the atmosphere is tainted with mockery of their faith and ridicule of all morality. May God give success to this new protection which the Paulists have devised for the adult Catholic population of New York; and may the spirit that inspired it quicken other places to provide similar safeguards for Catholics against the anti-Christian seductive pleasures of this unchristian age.—*Cincinnati Telegraph.*

WHILE Bismarck is applying every arm of the civil power to crush the Catholic Church, the seed of the faith is taking deeper root in the capital of the Empire. The immediate result of this latest persecution has been to multiply conversions, and make all Catholic Germans more loyal to God and more devoted to the practice of their religion. In the capital of the Empire the Church is making rapid and marked progress. It has been found necessary to add to the number of parish churches, to accommodate the increase, either from conversion or from the more regular attendance of Catholics formerly careless and lukewarm. Chapels of devotion are arising in every quarter of the city, showing that the more the Church is oppressed the more it exhales the odor of Catholic piety, in which there is strength and vitality sufficient to resist and outlive the brute force that is hurled against it.—*Ibid.*

RELIGIOUS DENOMINATIONS IN FRANCE.—The *Nouvelliste of Rouen* says that the last census of the city of Rouen gives the following figures as the result of the official enumeration of the various creeds in that locality:

Catholics	100,861
Calvinis's	956
Lutherans	184
Other sects	46
Jews	255
Mahometans	3
Persons denying religion	19
Denominations not enumerated	146

On this the *Univers* remarks that by Rouen the rest of France may be judged. Here is a great city, one of the richest and most intelligent, in which, out of nearly 102,500 inhabitants, there are 100,861 Catholics, and only 1,600 others of all sects and no sect put together. And these Catholics have freely and voluntarily stated to the enumerators that they are Catholics—not all good ones, of course, but Catholics enough to keep them from calling themselves Jews or Free-thinkers. And how many are the Free-thinkers? Only 19! France at large is quite as Catholic throughout as is the good city of Rouen. Every census and all the statistics give the same proportion—nineteen Free-thinkers to 100,000 Catholics! It may be judged, then, with how much justice the paltry minority want to hinder the free exercise of the Catholic religion; to make laws of restriction and prohibition, and talk about the encroachments on liberty of conscience and the provocations perpetrated by the Catholic party!

PATRICK O'ROUKE, whose name appears among the selling-out share-holders of the *New York Tribune*, was the original pressman of the concern, and has held his one share of stock for twenty years.

RECORD OF GERMAN PERSECUTION.

A NEW ENEMY OF THE GERMAN EMPIRE.

THE following instructions have been sent to all district school inspectors in the province of Müsseldorf:—"We learn from the pastoral letter of his Grace the Archbishop of Cologne of the 22d Sept. last, as also from that of his lordship the Bishop of Munster, of the 4th of October, that special devotions in honor of the Divine Heart of Jesus are to be held in the afternoon, and, if required, in the morning also, of every Friday from the Feast of All Saints to the beginning of Lent. With reference to the regulation on the subject of the school-holidays, published on the 5th of November, 1866, we hereby beg all local and district inspectors of schools, as also all schoolmasters and mistresses, to observe that the shortening or in any way altering the hours of study, or the omitting of any part of the same, in order to attend the said devotions, is altogether out of the question and not to be allowed, and the inspectors, teachers, and head-masters and mistresses, are requested to be attentive to this notification, which is to be forwarded to all principals of schools, or teachers in the same, at once, and to be consigned in the Registers of Inspection, Central Government. Division of Home Affairs—Signed Von Junckes." It is a bad day for the new empire when it is reduced to treating those of its devout subject who wish to honor our Lord's Sacred Heart, as dangerous enemies. And Christmas-time is an awkward moment for such conduct, suggesting forcibly that the Divine Infant hardly fares better at the hands of William of Germany than he did under the rule of Herod of Judea.

ADDRESS TO THE JESUITS FROM THE PROVINCE OF HOHENZOLLERN.

The Commune of Inzigkofen, in the province of Hohenzollern, and many others whose names it would take too long to enumerate, have sent addresses to the Jesuit Fathers, "who have so long been established in the province and are so beloved," expressing the profound grief of the whole population at the expulsion of the Fathers. It can hardly be a flattering or pleasant reflection for the Emperor William that he is the first of the hereditary rulers of Hohenzollern (the "*Erb-Landà*," or hereditary land, as it is properly called) who has contrived to alienate the hearts of perhaps the most loyal people that ever existed; one whose ancient tie to the royal house had not been one whit slackened by the proclamation of the Empire, or by the comparative obscurity to which the lustre of the newly-acquired kingdoms and provinces had reduced the old Hohenzollern territory, the cradle of the royal house.

A JESUIT FATHER SENTENCED TO THREE DAYS' ARREST.

Father Mechemoser, S. J., was condemned, a few days ago to three days' arrest, by the police authorities, "for infringement of the Governmental order with regard to his place of abode." The Father in question "had stayed *once* at Herr Pustet's, and *twice* at the Catholic Hospital in Ratisbon." The ticket-of-leave men in England are not so sharply looked after, but then, to be sure they are only burglars or murderers, or perhaps forgers—but not Jesuits.

FATHER FUGGER-GLOTTS'S DECLARATION.

Count Fugger-Glott, who is a Jesuit, has published a declaration in the Ratisbon newspapers, in which he announces that he is not staying in Ratisbon at present, but at his father's house of Dillingen, in the District of Schwaben and Neuberg—but that he has not left Ratisbon for any other reason but his own will, not having received any definite answer yet to the protest sent by him to Government, against the arbitrary order for his exile. Further, he goes on to say "that the said protest against his exile from Ratisbon did not proceed from any desire to stay there, but was drawn forth by the fact that the measure in question was a violation of his rights." To ease the official mind, he goes on to say, "I may as well say at once, that I have no intention whatever of choosing Ratisbon as my place of abode, even if the question of right is given in my favor."

ADDRESS OF THE "CATHOLIC POPULAR UNION" OF LOWER AUSTRIA TO THE BISHOP OF ERMLAND.

The whole population of Lower Austria has signed this address, which is an extremely good one, without any unnecessary phrase-making, very plain and straightforward, and imposing, from the fact of the large number of signatures. Among other sentences is one which might form a profitable text for the Emperor Franz Joseph's meditations—if he ever does meditate: "All true and loyal sons of the Catholic Church, see that a life and death struggle is beginning, and one which concerns their most sacred interests . . . . and this struggle must and will be carried on to a decisive conclusion, one way or another. The Catholic population is perfectly aware of this, and it has rallied, and does rally every day more closely, and more heartily, round its natural leaders, the Bishops, and round its chief commander, ever victorious in the end—the heroic old man, Pius IX. . . . . May the day soon come—as come it will—when outraged right will be vindicated, and your lordship will receive ample satisfaction for the present injustice and wrong done to you." Yes, that day will come, but we question whether it will be a bright one for the house of Zollern, and if his Apostolic Majesty, Franz Joseph, would, like the hare in La Fontaine's fable, *mediter en son gite*" on the above sentences, he might perhaps take warning in time.

SISTERS OF CHARITY EXPELLED FROM BISKUPITZ IN SILESIA.

Three Sisters of St. Vincent, of Paul's Order, who kept the schools in this town, and others established at the head of schools in various towns of Upper Silesia, have received notice to close their schools and leave in four weeks. Several of these Sisters served in the ambulances and the hospitals all through the late war, and have suffered so seriously in their health in consequence, that the schools have been allotted to them as less hard work than any other that could be found.

HERR REINKENS AT LUCERNE.

Herr Reinkens, the "Old-Catholic" Professor, had asked for the use of the Franciscan Church in Lucerne, for the purpose of holding a lecture on his peculiar doctrines. The Town Council had granted it, but the Governing Council, very sensibly, overruled this decision, "seeing that a Roman Catholic place of worship was set apart for the use of members of that Church." So the lecture was held in a Protestant Church.

JESUIT FATHERS GOING TO INDIA.

Toward the end of last week, a band of some fifteen or sixteen Jesuit Fathers passed through Trieste, where they stayed a day or two, on their way to Bombay. It is an ill wind that blows nobody good, and we shall benefit, or rather our Indian possessions will, by the peculiar ideas of tolerance and liberty which prevail at present in Germany.

THE CROWN PRINCE OF PRUSSIA AND PASTOR PERSIUS.

The Imperial Crown Prince has just chosen a pastor of the name of Persius, a brother of the minister who so valiantly defended the new "Kreis Ordnung" laws. The following paragraph on the subject has gone the round of the German officious and official papers, and we, therefore, reproduce it, although we hardly believed it to be true, when we first heard it. We must previously instruct the reader—if he does not know it already—that the "Protestant Union" is composed of the most extreme rationalists, and that one of its first principles is the denial of the Divinity of Our Lord. The paragraph is as follows: "It is well known that the Crown Prince of Germany has chosen Pastor Persius to be his eldest son's tutor. As a member of the Protestant Union, Pastor Persius had scruples on the subject, and openly avowed them to the Crown Prince. The answer he received consisted in the appearance of the Prince in person at the little church where Pastor Persius officiates, on the day of the Reformation Feast. After the conclusion of the service, the Crown Prince expressed to Pastor Persius his full concurrence in, and approval of, every thing he had said in his sermon, and his entire agreement with the pastor in principles. After such a speech, Pastor Persius had no longer any objection to acting as the tutor of the future King of Prussia." It would be well if the "future King of Prussia," poor little soul, had other instructors, but at the rate at which things are going now, there may, perhaps, be no such individual by the time he has sat at Pastor Persius's feet the proper number of years.

THE NEW LAW OF PERSECUTION AND THE ELECTIONS.

The *Kölnische Volkszeitung* contains a correspondence from Mayence, which tells how Father von Dop, a Jesuit, has been literally hunted from the town of Mayence, and gives the energetic protest which he has sent to the authorities. It then goes on to say: "Soon the very last of the Jesuit Fathers will have turned his back on the inhospitable soil of Germany. But he will not take away with him the sense of injury and injustice from the hearts of the whole population . . . . . which will last till the injustice has been atoned for and repaired. Even now the results are visible to all, and no one can doubt that energetic protestation of the citizens against the late ecclesiastical laws . . . . . found its expression in the elections which took place the day before yesterday here. Monday (the day in question) was the death-hour of our party of progress; it was doubly beaten, once by the Catholics, then by the Democrats. The first polled 1,174 votes—the last 1,490, the 'National party of progress' only 944 . . . . . The moral effect of this defeat has been extraordinary, and it promises well for the future."

CATHOLIC SCHOOL CHILDREN FORBIDDEN TO GO TO MASS.

The directors of the Gymnasia and the Colleges at Bromberg issued an order to the effect that "on the 8th of December (Sunday) it was forbiden to any of the Catholic scholars of the said establishments to attend divine service in their own churches. It was on that day that, by order of the Archbishop, contained in his pastoral, the parishes were to be consecrated to the Sacred Heart. Accordingly, on the day named, in place of the Catholic scholars, there appeared police agents in uniform. "The Catholic parents of this place," says the Cologne *Volkszeitung's* correspondent from Bromberg, "are about to send a letter of inquiry to the authorities, to know whether the Protestant directors of schools and colleges can really assume the right to issue orders to their Catholic children in matters of conscience?"

GOVERNMENT INTEREST IN THE ARCHBISHOP OF POSEN'S PASTORAL.

The *Posen Courier* gives the text of the instructions, sent by the Government to the director of Catholic schools, on the subject of the Archbishop's pastoral. The instructions are to the effect that the pastoral contains "expressions which reflect disadvantageously on the action of the Government, and on certain arrangements which it has thought fit to make, and that the pastoral would not, therefore, be read before the pupils of an imperial college." The authorities wish to know, further, "whether the said pastoral has been publicly read in the institutions under the directors' charge. If so, the minister of religion who has read out the pastoral is instantly to be called on to explain why he acted in such a manner; and the directors, on their part, are to explain to the Government why they did not oppose the reading of the pastoral."

A CATHOLIC PROSECUTED FOR SPEAKING AT A CATHOLIC MEETING.

The Westphalian *Mercury* gives us the pleasing intelligence, that the hereditary governor, Count Von Droste-Vischering, honorary Mayor of Darfield, has been summoned before the authorities to answer for the part he took in a Catholic meeting at Coesfield, and to be interrogated as to the speech he made there. The only pretext which the Government can have for summoning Count Von Droste-Vischering is that he is, as we said, honorary Mayor of Darfield; or, rather, honorary "Amtmann," which has no absolute equivalent in English, but is more near a mayor than anything else.

THE BERLIN PROTESTANT UNION AND ITS DOCTRINES.

A certain pastor, Helzel, one of the luminaries of this association, held a discourse in Berlin a few days ago on the subject of "Luther, and his variations from what modern Protestants think orthodox." In the course of this sermon, or lecture, the pastor informed his audience of a variety of startling facts; but one of his assertions deserves to be chronicled, if it be only that our worthy countrymen may see what the German "Protestant" Union means:—"When love is found in perfection in the heart of a man, then that man becomes God; and this is the case in the highest degree with Christ and his world-delivering love." He then proceeded to say that Christ, like God, was "every-where—in fire, in water, in every natural object." He also announced that "it was easy to see the unecclesiastical thought flashing across Luther's mind, that with God there was really neither damnation nor Hell, but that every one carried Heaven or Hell about with him," and ended by saying that "no Luther is likely to appear now-a-days. The work of reforming requires many to help it on, and so we will all put our hands to it."

THE PRINCE OF HOHENZOLLERN-SIGMARENGEN AND THE JESUITS.

The day previous to that fixed by the Central Government for the expulsion of the Jesuits at Gorheim, in the small principality of Hohenzollen-Sigmaringen, the Rector of the House and several of the Fathers, dined at Court with the Prince and Princess. The Prince had previously written to the Emperor William, and interested himself personally in the granting of his request that the Fathers might remain undisturbed, but in vain. The Hereditary Prince and Princess drove over to Gorheim on the day of the Father's departure, and stayed with them more than an hour. The whole town of Sigmaringen, and the country parishes, signed addresses to the Fathers, expressive of the deepest regret at their expulsion. They had previously pettitioned the Central Government, but fruitlessly; even the superior employés of the civil service, who are entirely at the mercy of the Central Government, came boldly forward and not only signed both petition and address, but personally expressed to the Fathers themselves, the deep regret they felt at losing them.—*London Tablet.*

LORD LYTTON.

THE telegraph announces the death, on Saturday, of Lord Lytton, the eminent poet, dramatist, novelist and statesman. The deceased is better known by the name of Bulwer, under which the greater portion of his writings appeared before the public. He was born at Haydon Hall, in the county of Norfolk, England, in 1805, being the third son of General William Earle Bulwer. His mother had strong literary tastes, which

greatly influenced her son's predilection in the same direction. He appeared as an author at the early age of fifteen, when his first production, "Ismael," was published. Five years later he wrote the poem "Sculpture," which gained for him the Chancellor's prize at the University of Cambridge, where he was studying. In 1826 there appeared "Weeds and Wildflowers," a collection of his early efforts. His first novel, "Falkland," was published anonymously, in 1827, and the next year came "Pelham, or the Adventures of a Gentleman." This was very severely criticised by some reviewers, for alleged immorality in its tone; but it was admitted on all sides to contain great originality and power. Then followed, in succession, "Disowned," "Devereux," "Paul Clifford," "Eugene Aram," "Pilgrims of the Rhine," "Last Days of Pompeii," "What will he do with it," "My Novel," "The Caxtons," and several others, each aiding, as it appeared, to increase his fame and reputation. He also continued to publish poems at intervals, the longest of which is an epic founded on the Arthurian legends.

His *debut* as a play-writer was made in 1836, in the "Duchesse de la Valliere," but this was considered a failure. Subsequently, he produced the celebrated dramas, the "Lady of Lyons," "Richelieu," and "Money," which entitle his name to a place in the front rank of modern dramatists. Among his theater books, "A Strange Story," which originally appeared as a serial in Dickens' *All the Year Rouud*, has perhaps been the most noted. His career as a statesman began in 1831, when he was returned for the pocket borough of St. Ives, in the county of Cornwall, which was disfranchised the following year by the Reform Bill. Bulwer next represented Lincoln, till 1842, when, suffering a defeat, he was out of Parliament for ten years, until he was elected as a member for the county of Herts, which seat he retained till raised to the Peerage by Lord Derby, as Baron Lytton, in 1866.

Like his compeer, Disraeli, Lord Bulwer commenced his Parliamentary career as a Liberal or Radical, but eventually turned round as a supporter of the Conservatives. He took the name of Lytton after Bulwer in 1864, upon succeeding to the Lytton estates, which he inherited through his mother. In consideration of his political services and his renown as an author, he was made a baronet in 1838. It has been said that the health of the deceased has been failing for some time, and that the death of his son, a short time since, known as a poet, under the pseudonym of "Owen Meredith," greatly afflicted him. As with Dickens, the marital relationship was not of the most congenial character. His wife lampooned him and his associates in two or three novels that she published, and on one occasion, when he was addressing a crowd from the hustings at a contested election, she interrupted her husband, and commenced addressing the people, handling him and his politics without gloves. Bulwer-Lytton quietly let her have her say out, and then continued his address, as though nothing had happened. It is not, however, as a statesman, but as a novelist and dramatist, that the name of Bulwer-Lytton will go down to posterity.—*Bulletin.*

IMMIGRATION FROM GREAT BRITAIN AND IRELAND.

THE smallness of our immigration, for the last fifteen or twenty years, is undoubtedly due to our difficult accessibility to the great mass of the intending emigrants from Europe and the Eastern States. Great numbers of the emigrant army which yearly leaves Ireland, England and Germany, would have come to the Pacific shores, had there been proper facilities for reaching them. The difficulty complained of has hardly been removed since the completion of the transcontinental railroad, for the meanest accommodation possible will cost at least $110 during the voyage to New York, and the railroad trip to San Francisco. With similar accommodations, the Australias can be reached for $70, and New York for $20. In the former case, the stream of emigration from Europe has formed the nucleus of a mighty empire, consisting of what may be termed seven States, with an aggregate population of close on to two millions, and this in twenty-four years. And we know what it has done for the Eastern States, and those of the Mississippi Valley. Both Australia and the East have acquired their immigrants through the instrumentality of cheap passenger ships, and we think that, in the future, the same facilities offer themselves for emigration from Europe to California. This harvest year we require 350 ships, most of them of large tonnage, and easily fitted up, on their return, as emigrant vessels, to convey our wheat to Great Britain and Ireland. Twice as many will be required next harvest year, and all those which have been now employed will be, presumably, next season also. But, under ordinary circumstances, the majority will have to make the return trip to San Francisco in ballast. They could afford to carry passengers at fifty to sixty dollars per head, and make a considerable profit. The passage hither, occupying from four to six months, would be no longer than the majority of the passages of emigrant ships to New South Wales and New Zealand for many years past. Were such a system fairly inaugurated, we might expect an immense influx of population. In a year or two, steam lines from Liverpool to Panama, and from Panama to San Francisco, would supersede the present wheat ships, both for wheat and passengers, and the Pacific Coast would then have an independent and a never-failing source of immigration.—*Bulletin.*

REMEMBER, THOU MUST DIE.

I.

What is Ambition's hope to me?
  What were a glorious name?
What would it profit me to be
  First in the lists of Fame?
There is another voice I hear,
  Each hour that passes by;
It harps forever on my ear—
  REMEMBER, THOU MUST DIE!

II.

I've gazed aloft upon the Sfar
  That heroes glory in,
And sometimes deem'd it not too far
  For even me to win;
But when to tread Fame's slipp'ry track
  Ambition bade me try,
This thought forever held me back—
  REMEMBER, THOU MUST DIE!

III.

I've thought upon the charms of Gold,
  And fancied it were sweet,
Its smiling treasures to behold
  All shining at my feet;
But when I look'd upon my hoards,
  Although my heart beat high,
I still could hear those burning words—
  REMEMBER, THOU MUST DIE!

IV.

I've tried the cup of pleasure, too.
  And drain'd it to the lees;
But found, as all must find it true,
  That pleasure can not please:
Her sparkling bowl seem'd sweet awhile,
  But soon the fount went dry,
And then I heard, with bitter smile—
  REMEMBER, THOU MUST DIE!

V.

The only thing I ever deem'd
  Could never pass away;
And that which to my fondness seem'd
  Unfashioned for decay—
Was one (the first and last) with whom
  I joined the holy tie;
I could not think it were the doom
  Of one so lov'd to die.

VI.

And yet that almost worshipp'd one
  No pow'r on earth could save;
She too, like all the rest, went down
  Untimely to the grave.
And now that boding voice I hear,
  As time goes booming by,
Still louder thund'ring in my ear—
  THOU, TOO, SHALT SURELY DIE!

VII.

Then let Ambition, Power, and Fame,
  And Wealth, and pleasure flee;
They can not for a moment claim
  Dominion over me.
Let others in their rounds rejoice—
  Let others rate them high—
Let me obey that warning voice—
  LET ME PREPARE TO DIE.

PROTESTANT SCHOOLS IN ROME.

WE hear a good deal about these institutions, and could we believe the glowing accounts of their numbers, their prosperity, and of the large numbers of pupils by whom they are frequented, we should come to the conclusion that the next generation of Romans would be composed of evangelical Protestants.

We do not, however, believe the accounts in the Protestant press, because we well know what are the agencies actually at work in Rome, as elsewhere, to procure attendance at the Protestant schools. It is of no use, however, for Catholics to denounce the system actually in vogue, as a system of bribery; as an appeal, not to the heart or conscience, but simply to the back and the belly; our statements, though strictly true, are rejected as slanders, and the proselytizing business is stoutly maintained to be, indeed, the work of God, in which the butcher and baker have no part.

But when Protestants themselves, yea, Protestants of Protestants, indorse the so-called slanders of the *Romish* calumniators; when journals such as the London *Times*—a journal far above any suspicion of a bias toward Popery, or the *ancient regime*—come forward to reiterate the statements of the Catholic press on the subject of Protestant schools in Rome, and the influence actually at work to procure a show of pupils in those schools—the case is different, and the Protestant evangelical press will have a hard battle to fight to persuade the world of the reality of the conversions from Romanism to the "*truth as it is in Jesus*," of which it boasts.

Well, then, here is what the Roman correspondent of the London *Times*, writing under date December 6th, says upon the matter. It will be seen that this, to us, hostile witness, fully confirm, all that Catholics have said on the subject of *Souperism* and "*Belly-Conversions*:"

"I confess" says *Our Own Correspondent*, "to have felt some surprise at the great zeal for learning, or Protestant tendencies thus manifested by the lower order of Romans, until I noticed a passage in the speech of Signor Mussi, the Opposition champion on this occasion, in which he mentioned that, beside spiritual nutriment, food for the body was also provided for these children of the poor who attended these schools. On these terms," adds our informant in the *Times*, "I suspect that missionaries and schoolmasters in Italy will have no difficulty in gathering around them numerous flocks, and in returning them, *as long as the maccaroni lasts*."

Here, as in a nutshell, lies the entire story of "*Missions to Romanists*." They are in Rome what they are in Ireland, in Canada, and in every country where they have been established. The Gospel or good news that they preach, and for which alone they are valued is the "Gospel of the Belly." While the oat-meal or the maccaroni lasts they make converts. This, be it remembered, is not the reckless and malignant assertion of Papists, but the candid avowal of Protestants themselves.—*Montreal True Witness.*

THE PRINCE AND THE POPE.

THE fiercest opponent of the Papacy can not but admit, if not admire, the courage and faith of the old man who, deprived of all temporal sovereignty, and without a single friend among all the governments of the world, calmly stands in the Vatican, and, serene in his trust in a protecting divinity, defies, with calm majesty, the most potent of his enemies. He may or may not be infallible in points of faith or morals, or any thing else. It becomes not us, as secular journalists, to discuss theological dogmas; but we can not forbear the expression of admiration for the spectacle this man of four-score years presents to the world, and what a living argument he is against the selfishness and materialism that would long since have exchanged a position so physically poor by a compromise with what he and millions of his spiritual followers firmly believe to be Error incarnate. We can not but think that, as between himself and his latest adversary, he shows to most advantage. Here is Bismarck, flushed with triumph and power, forgetting how much he owes to his Catholic countrymen, oppressing, so far as he can, their spiritual ruler, and banishing from the Empire they did so much to create the members of an order that has shown the world how much can be done and suffered in the interest of God and humanity, by unselfish men imbued with sublime faith in their doctrines and firm yet modest confidence in their destiny.

Strange it is what wonderful fear monarchs and royalists possess of these Jesuits. They are not a very formidable body to the eye, but the instinct of a king finds cause for apprehension where a republican sees naught but devotion to the religious, moral, and educational wants of mankind. But we do not purpose to plead for the Jesuits; they need no dialectical assistance from us, being amply competent to make their own defense and justification before a world not particularly prejudiced in their favor.

The recent action of the imperial government of Germany toward the Holy Father is the objective point of our present remarks; and that action seems consistent with the policy pursued by Germany ever since the definition of infallibility. It is surprising to us that united Germany, which has given so many indications of enlightenment and liberality, should pursue a course so contrary to those indications. We expected of her a course more in accordance with the progressive spirit of the age, which demands that Church and State should restrict themselves to their respective and legitimate functions. The Chancellor of the Empire has determined, however, upon what, as the New York *Tribune* fairly says, not only the Catholics, but the majority of Protestants will declare to be persecution. The expulsion of the Jesuits has been enforced with extreme rigor, and, as a natural consequence, cases of individual hardship have awakened in certain localities a strong popular sympathy with the dispossessed and disenfranchaised order. In the province of Posen, in Prussian Poland, a short time ago, an invitation was circulated for the Catholic faithful to join, on a certain Sunday, in prayers for the protection of the "Sacred Heart of Jesus." We are not quite certain we know what sinister meaning this invitation possessed, or even what its literal meaning was, but suppose it was some harmless and morally beneficial spiritual manifestation or ceremonial observance of the Church; but the Government interpreted it as "contempt of the laws of the State," and all the churches which had accepted the

invitation, as well as the schools connected with them, were summarily shut up. A great deal of distrust of the efficacy of prayer, and disbelief in its potency, has lately gained ground among scientifically inclined people, but we were not before aware that Prince Bismarck feared its indirect influence against his strong and unified nation. We rather inclined to the opinion that one who trusted so implicitly in divine protection as his master had no fears that the prayers of his opponents, if they are opponents, could avail much against the supremacy and durance of his imperial dominion.

We have heretofore made allusion to the bill submitted to the Prussian Parliament sometime since for controlling the rights of ecclesiastical bodies, overthrowing the authority of the prelates, and making every pastor practically independent of all higher Church dignitaries. The ulterior design of this measure is said to have been to oppose the introduction of the dogma of infallibility; but its result, if the penalties be enforced, will be to stimulate ultramontanism with just enough persecution to increase its vigor and activity.

Another stroke of Prussian policy, that causes wonder to the impartial sympathizer with German progress, is the interference with the liberty of the press, the threat to suppress journals which print the Allocution of the Pope. This exertion of power on the part of Bismarck, while it can have no permanent effect in checking what are called the encroachments of the Roman party, is likely to create a strong sympathy with the proscribed, and to place them in the attitude of martyrs — the most formidable attitude which they can ever assume. To Americans who have known the advantages of such a different system of government, the policy of Prince Bismarck seems unaccountable and short-sighted, moreover since he is reputed to be a man of such large political wisdom; and he certainly has displayed in great emergencies the very highest order of statesmanship, but we fear his head has been turned by his unexampled success and unchallenged power. In this country, where our laws know no distinction between Jesuit and Infidel, Christian and Jew, Catholic and Protestant, we can not appreciate the aggressive proceedings of the German authorities. We give to all religions and religionists equal protection, and there we stop with them. The Pope may, if he chooses, write a pasquinade against Grant, or "allocute" whatever other distinguished American deserves it, and none of our journals need be afraid to publish it; we fancy they would grant him a liberal sum for the privilege of first publication.

If the German Government pursued a wise course in such matters, we think it would let the Pope and his priests and bishops alone. If there is such a thing as "higher law" any-where prevailing, we should imagine it had exclusive jurisdiction some-where about the region of men's consciences in the matter of religious belief and practice. The Church should be left alone in its spiritual domain; kings or kaisers have no superior rights where conscience abides.—*S. F. Examiner.*

IRELAND.

THE GUARDIAN is the organ of no nationality; neither does it intend to institute invidious comparisons between people of different countries; in fact, no comparisons whatever, except in so far as to demonstrate the benefit of the Catholic religion. It is simply with this view that we copy the following from a contemporary:

"The last published Official Criminal Statistics of Ireland furnish satisfactory evidence of the morality of that country, in spite of the political and social disturbances to which it is subject. But for crimes proceeding from these sources, and its peculiarly unfortunate, or exceptional position, crime would be almost unknown in Ireland, and Her Majesty's Judges would, for the most part, be in the enjoyment of sinecure offices. We glean some admissions to this effect from the London *Times*, which we recommend to the notice of the maligners of Ireland and her religion:—"

Ireland contrasts favorably with England in the case of criminal offences, crimes against property other than malicious, perjury, and attempts to commit suicide. The advantage is, in the first case, from 13 to 66 per cent.; in the next, from 51 to 68 per cent.; in the third, 51 per cent.; and on attempts to commit suicide, 66 per cent. * * * Infanticides were 41 per cent. less in Ireland, the number being 21 against 35 in England and Wales. * * * —*London Times.*

Again:—

The Irish contrast favorably with the Scotch statistics. The number of offences of all kinds in Ulster, which is similar in race and habits, was less, by 7,404 offences, or 11 per cent. On the other hand, the balance is almost redressed for Scotland in riots, assaults, and breaches of special Acts of Parliament. The larger proportion — ('*mark this*') — the larger proportion of offences against morals in Scotland suggests a further consideration of the impolicy of maintaining a different law of marriages there from what prevails in other parts of the United Kingdom. — *Ib.*

"The last suggestion is pregnant with meaning, as showing what is the peculiar nature of the offences against, morality for which Scotland, as compared with Ireland contrasts so disadvantageously. In short, for violation of police regulations and breaches of conventional laws, or 'special Acts of Parliament,' Ireland takes the lead; but for sins against morality, against God's unalterable laws, for offences against chastity, for thefts, murders, and, more particularly, infanticide, England and Scotland, both, *par excellence*, lands of an 'open Bible,' enjoy a bad preëminence over Romish Ireland, whose people are, for the most part, if we may credit a certain Montreal evangelical tub-preacher, distinguished for their 'poverty, their ignorance, and degradation, because adherants of the corrupt Papal Church.' Of the comparative merits of the two systems — that of the 'open Bible' and that of the said Church — it would be impossible to find a fairer or more conclusive test than that furnished by the Official Documents on which the *Times* makes the above given comments. Of both it is true that, 'by their fruits ye may know them.'"

YOUNG MAN, DON'T DO IT.—No, young man, don't do it! Don't marry dimples, nor ankles, nor mouth, nor hair, nor neck, nor teeth, nor chin, nor simpers. These bits and scraps of femininity are very poor things to tie to. Marry the true thing. Look after congeniality, kindred sympathies, disposition, education, and if these be joined with social position, or even filthy lucre, why, don't let them stand in your way. Get a woman — not one of those parlor automatons that sit down just so, thump on a piano, and dote on a whisper. Living statues are poor things to call into consultation. The poor little mind that can scarcely fathom the depth of a dress trimming can't be a helpmeet of any account. Don't throw your time away on such tritling things.

Very good, says an exchange. Now, suppose we tell the girls what to do and what not to do. To begin with: "Don't marry a man or a thing if he drinks, smokes, chews, snuffs, gambles, lies, steals, swears or loafs. Marry a healthy, clean, temperate, industrious, intelligent, loving, manly man. Then you have a husband worth having."

RELIGIONS PUT IN PRACTICE.—I had gone into my butcher's shop one Saturday night and was waiting for my steak. While doing so, a man, black with the dust and toil of machinery, came in. He was old and homely and meanly dressed, and I never should have looked upon him as a divine agent of consolation had not a little girl came in and revealed him to me.

"How's father to-day, Polly?" he asked.

"He's worse to-day, and mother's down too;" and the weary little thing began crying softly to herself. Then the man stooped and said something in a low voice, to which she only shook her head and cried more bitterly. So he took the basket from her, saying, "Run away, Polly, or that baby, he'll be in mischief. I'll bring the basket." She offered him twenty-five cents, but he hurried away and would not touch it. Then he chose some good beef, a piece of bacon and plenty of vegetables, and having paid for them, walked off toward a large tenement-house in sight.

THE sympathy of the entire community of Richmond, Va., was awakened the other day over the bier of an humble nun. The newspapers contained feeling tributes to her gentle memory, the City Council, in answer to a petition of Sister Mary Baptista Hitselberger, Mother Superior of Monte Maria, promptly granted leave for the burial to take place in the convent grounds, and the sadly solemn services of Mother Church were offered up for the refreshment and repose of the soul of Sister Mary Louis, by Father Van Deveyer as celebrant of Requiem Mass, and Bishop Gibbons as reader of the offices for the dead. The head of Richmond is not Catholic, but the heart of the historic city, chastened by war and softened by tears and sorrow, is responsive to chords which only Catholic truth can fully touch. The field is fallow and the husbandmen are at work in the home-house of the Cavaliers. Sister Mary Louis, whose death has been so sadly felt in Richmond, was a Marylander. She belonged to another branch of the Cavaliers. She was the daughter of the late David Williamson, of Baltimore County, and a niece of Mr. Chas. Tiernan, of this city. Her early years were full of promise for a life of worldly ease and social enjoyment. But the allurements of the world attracted her not. The Spouse of Christ won the young lady's affections to the altar, and the cross engrossed her thoughts by day and her dreams by night. In the cloister she beheld the glorious light which illuminates the narrow way to Heaven, and thither she sped away and offered all she had and all she was, giving up, in the words of Father Fabre, *all for Jesus*. After nineteen years of religious life, Sister Mary Louis laid down her head on the pillow of religious hope, and slept the sleep, let us pray, of "the just made perfect."—*Baltimore Mirror.*

OPIUM CULTURE — The Tulare *Times* says: Some time ago we printed a statistical article, showing the wonderful profits accruing from the cultivation of the poppy and the production of opium. It is probably tenfold more profitable than any other branch of agricultural industry. The climate and soil of the great San Joaquin Valley are exactly similar, it is stated by those who know, to those of the valley of the Ganges, the greatest opium producing-district in the world. There is no doubt that this valley is suited to the production of opium. We hope that the culture of the poppy will be tried, and that the experiment of producing opium, so easily made but so important in its nature, will receive the attention and efforts it deserves. If we can produce opium, we have a mine of wealth richer than Golconda or the fabled Land of the Golden Fleece. Try the experiment.

FATHER NERI'S LECTURE.

THE PHYSICAL CONSTITUTION AND GENERAL PROPERTIES OF BODIES.

ON Thursday evening, in compliance with an invitation extended by the Joint Committee of the Mechanics Institute, appointed to arrange for the series of Polytechnic Lectures, Rev. Father Neri, of St. Ignatius College, delivered a lecture on "The Physical Constitution and General Properties of Bodies." The large, and well appointed Hall, on Jessie Street, capable of seating an audience of fifteen hundred people, was filled to its utmost capacity, and those who were present, enjoyed such an intellectual and instructive treat as is seldom offered. Before we enter upon the subjec of the lecture proper, we will take occasion to say a few words concerning those who were there. It was an assemblage in which intelligence was the predominant feature, one that San Francisco might well be proud of. There were men of letters, science and the arts and the lecturer spoke to those whom he knew could appreciate and treasure the facts he adduced. Prominent among them were the active members of the Mechanics Institute. There was also, and this we were most pleased to observe, a fair sprinkling of the young men of the city, who showed by their presence and the attention paid to the discourse, that the rising men may be relied upon, notwithstanding the aspersions which are too frequently uttered to their discouragement. It will be readily understood that the lecture of Father Neri could not fail to attract. There was every reason to expect much from it. It was the essay of a gentleman of long experience in the sciences treated, and one who had taught the various theories for years. Beside, he was furnished with appliances to assist him in his experiments, which none other in this State could command. The laboratory and scientific apparatus of St. Ignatius are acknowledged by all to be far superior, and better appointed than any others on the coast.

Father Neri, on being introduced to the audience, modestly bowed, and entered at once into the work before him. He said that he wished to explain why he had undertaken the task, and deserted, for the moment, the pulpit for the lecture desk. He had been invited by the Mechanics Institute to deliver a discourse upon any scientific subject which he might choose, and he considered it his duty to co-operate with the praiseworthy efforts of the Joint Committee, to spread knowledge — useful and desirable among the people. He believed that, by these means the resources of the country, the State and city would be the more rapidly developed, and the young and ambitious greatly benefitted. The subject which he had chosen — "The Constitution and Property of Bodies," he believed to be one of the most difficult to treat, in all natural science. It was one which had puzzled the greatest minds, and given rise to theory upon theory. He did not propose to treat it in its metaphysical bearings, or with the subtlety which such treatment would demand, but simply by plain experiments. He then referred, at length, to the immense number of objects in the organic world —the abundance of matter in the earth, and in all space. These objects—this matter—he said, were the subjects of all natural sciences. The molecular theory was one which had been received, of late years, as the one most in consonance with practical ideas. The lecturer then gave some valuable references in support of the theory, which space will not allow us to reproduce. He then passed on to the impenetrability of matter, explaining what was meant by the term, by some well projected and successful experiments. Among these was one by the combustion of metallic potassium. This was very beautiful, and was received with much applause. The porosity of matter was also nicely exhibited by means of the mercury shower, which was accomplished through the agency of a large air pump, probably the finest on the coast. This pump was manufactued in this city, from plans made by the lecturer himself. It was a splendid piece of mechanism, and decidedly creditable to our California artizans.

The expansibilty of matter was next treated. Heat, it is known, when accumulated in bodies, produces very powerful effects, and has a tendency to alter their dimensions. Heat is antagonistic to cohesion or that attraction which tends to unite the molecules and particles of the same kind, of which matter is composed, and upon the balance between these two forces depend the dimensions of bodies, and their state as solids, liquids, and gases. The first effect of heat is to expand all bodies into which it enters, and to make them larger. The lecturer showed the expansibility of a metal by the following experiments. He had prepared a brass ball and an iron ring. The latter would readily allow the ball to pass through it, when the temperature of the two metals were the same. When, however, heat was applied to the ball, its dimensions were altered by the division of the molecules. Expansibility was the result, and the ball would no longer pass through. Another experiment, and one which was particularly interesting was by means of the common India rubber baloons. This was to show the expansibility without the agency of heat. The balloons, entirely free from air, were placed under the condenser of an air pump, a vacuum was created, and all pressure being thus removed, they were seen to swell and swell, until it seemed almost that they would burst beneath the glass receiver.

The compressibility of matter was a subject which afforded field for much useful and instructive discourse. The compressibility of air was finely illustrated by the following experiment: A condensing pump, which was recently received from Paris, and a most beautiful piece of mechanism, by the way, was used. A body of air was condensed, and then a small jet allowed to escape. Upon this jet were thrown small cork-balls. The effect was, that they were tossed up and down in the air for quite a time.

The lecturer then referred to the three different states of bodies — the solid, the liquid, and the gaseous — when the particles of a body are in close proximity, he explained, and so firmly united as to be incapable of any considerable change of place — in reference to one another, the body was solid, when far enough apart to admit of motion the body was liquid, when so far apart that they ceased to be attracted to one another, the body was a gas or vapor. These could be converted one into another by the agency of heat. The existence of matter in one

of these states, in preference to another, was due chiefly to the relative strength of the forces of cohesion and repulsion. When cohesion predominates, the body is in the solid state; when the two forces are in equilibrium, the body is in the liquid state; and when repulsion preponderates, the body assumes the gaseous state. Having the means of varying the force of repulsion by the addition or abstraction of heat, we may oftentimes cause the same portion of matter to pass from the first of these states, through the second, into the third, and then to return to its original condition. For instance—ice, by the application of heat, becomes water, then steam. When this heat is withdrawn, the steam becomes water, and subsequently ice, its original state. Water, converted into steam, was beautifully exhibited by means of aminiature boiler, made by Armstrong. This boiler was mounted on glass pillars, and is said to be capable of sustaining a pressure of 1,000 pounds to the square inch.

The combustion and volatilization of metals was next treated. The oxy-hydrogen blow-pipe was used, and some interesting experiments performed. A volcano of iron was sent up, and the applause which followed this brilliant display was perfectly deafening.

The lecturer then proceeded to explain the size of molecules by means of the electrical microscope. One of the most wonderful experiments was the exhibition of a particle of silver, one hundred billionth of an inch square. A light from a battery of 60 Bunsen cups was projected upon a screen, and into this was placed the particle. Examples in nature and the life were also given. A shell of a microscopical animal, so small that one hundred and eighty-six millions of the like would be required to fill the space of a cubic centimetre, was projected upon the screen. It appeared as large as a common marble and each line and indentation was plain and clearly to be seen.

Crystallization, the most interesting and beautiful of all, was reserved by Father Neri for the last section of his discourse. The crystallization of various salts was exhibited—going on before the eyes of the audieuce by means of the electric light. It was, indeed, an attractive picture which was presented upon the screen. The poles of the battery were inserted in the solution, and the current being completed the work at once began. Immediately the particles gave evidence of commotion, and the cluster formed about the poles. Now they took the shape of some half-vague yet well-remembered objects; and again, they broke off into an indistinct and homely figure. The whole was decidedly successful, and we regret that our pen has been too weak to do justice to this most superb lecture. The difficulty of describing experiments by the pen, which are intended really to describe and illustrate the theories which the pen originally advanced, will be readily understood. Space has, also, forbade our going into detail, and what we have given is but a brief and ill-connected summary of the lecture. The audience were evidently well pleased. Father Neri, encouraged by his success announced that he would deliver a course of five lectures, on subjects purely scientific, during the months of February, March and April.

PACIFIC COAST ITEMS.

Santa Barbara is said to have many cases of scarlet fever.

Telegraphing is to be taught as a branch in the public schools in Los Angeles.

In Santa Barbara, cucumbers and tomatoes have already been picked from the vines this season.

A volcano has made its appearance in the Olympic Range since the shake-up, on the 14th ult.

A brute in Portland, Oregon, assailed his wife while she was attending at the bedside of her dying child.

The railroad engineers have completed one survey from Watsonville to Santa Cruz, and are making another one.

Work upon the reservoir at Mare Island, by which the magazine is to be flooded in case of fire, is progressing finely.

A town and depot site for the Southern Pacific Railroad will be laid out at Los Nietos, Los Angeles County, next week.

Up to date we have had a *perfect* winter. Just rain enough, coming just at the right time, and just in the right manner.

The Reno *Journal* is informed, by a gentleman from Pit River, that the Indians have all left there to join the Modocs.

J. H. Mitchell, United States Senator elect for Oregon, arrived at San Francisco January 19th, *en route* to Washington.

The Alvarado Beet Sugar Company will this year put in 600 acres of beets, which will yield an average of fifteen tons an acre.

There is very little snow on Scott Mountain, Siskiyou County. A drove of cattle was driven over without any difficulty, last week.

James J. Kelly, of San Francisco, has been awarded the contract for building the Masonic Hall at Visalia. His bid was $24,000.

Fourteen hundred and fifty-one tons of wheat were shipped from Stockton, by schooner and car, on Thursday and Friday of last week.

The Virginia and Truckee Railroad Company are now constantly running double-headers, or two locomotives, to each freight train.

The customs officers seized about 250 pounds of smuggled opium on board the *Great Republic*, the largest haul made by them in a long time.

The snows on the mountains of Utah are deeper than they have been for several years past, and hence very little is being done on mines with a high altitude.

The lumber manufactured at Truckee last year amounted to 48,000,000 feet, the product of eleven sawmills. One mill claims to have sawed 12,000,000 feet.

The North Pacific Railroad has 84 locomotive engines, 18 passenger cars, 5 baggage cars, 1 pay car, 2 observation cars, 340 box cars, and 1,100 platform cars.

The steamer *Costa Rica*, from Panama, which, January 11th, was towed into San Francisco by the *Constitution* also from Panama, met with two accidents—her engine stopping twice.

The ice company on Prosser Creek are actively at work storing ice. They have two acres of old ice yet to harvest which will average eleven inches in thickness.

Parties just from Yosemite Valley say that it is literally snowed in. Only a few persons, including the Hutchings family, had the courage to remain in the valley during the winter.

One Wallace has discovered, in southern Oregon, a sandal or ancient shoe, which measures fifteen inches in length and four across the ball of the foot. "There were giants in those days."

The Johnston Brandy Distillery, at Marysville, has closed operations for the season, having consumed about five hundred tons of grapes and manufactured about fifteen thousand gallons of brandy.

A project is on foot for the construction of a toll-road connecting Colusa and Lake counties. It is proposed to construct a road from Bear Valley to Bartlett Springs, for a distance of sixteen miles.

Eberhart & Lachman, wine dealers, have purchased the Treadwell building and lot, on Market Street, at the corner of Fremont, San Francisco, paying for it $125,000. They will use it as a wine house.

It is reported that the manufacture of ingrain carpets will soon be commenced at the Mission Woolen Mills. Should this be done, it is expected that some $300,000 worth of carpets will be turned out during the year.

The deaths in San Francisco last week were 59; under one year of age, 13, and 38 were adults; born in California, 21; in other States, 8, and of foreign birth, 31. Of males, 40; females, 19; whites, 52, and copper-colored, 7.

Under the new code, owners of stage-coaches and other vehicles for the conveyance of passengers are forbidden to employ as drivers any persons addicted to drunkenness, under penalty of $5 for every day such person is employed.

There is said to be, in the region of the Colorado River, a mountain of solid salt, 500 feet in height and extending fifteen miles. The width of the stratum is not known, but it has been penetrated through a cave to a distance of three miles.

A young married lady named Mrs. Mary Keefe, daughter of J. B. Harding, of Oakland, has been missing since January 13th. Her singular conduct prior to her disappearance has given rise to the supposition that she has drowned herself.

Wool-growers are in excellent spirits at the flattering prospects of the spring clip. Sheep have not suffered for want of good feed, and the weather has been very favorable. As a consequence, the staple will be long and strong, and command a good price.

Referring to a certain notist in Sacramento, who writes sickly sentimentality, the Yolo *Democrat* says: "He is one of the kind of infidels who believe in nothing but the omnipotence of Leland Stanford, and who, if they ever do pray, address their supplication to the owner of the trotting horse Occident, to 'give us this day our daily bred.'"

The Utah correspondent of the Idaho *Statesman* says: The Christmas holiday developed the fact to the public that the schools for the instruction of the young are vigorously at work sowing the seeds of learning. St. Marks (Episcopal) is said to be doing a good work; and the Methodists, Congregationalists and Catholics have each prosperous schools connected with their respective societies. The Mormons have ward schools, but they are of the poorer class, and the Territory is without any system of public instruction.

The *Courier* says: "During the year just closed the total receipts by the Collector of Internal Revenue in Washington Territory were $22,886.87, of which amount $3,503.58 was for stamps, and the balance ($19,383.38) consisted of special taxes on liquors, tobacco, beer, bank capital and deposits and income. It cost about $6,000 to run the U. S. Assessor's office, and several thousand more for that of the Collector. So, in the language of the distinguished Joe Meek, there was "barly enuff to pay the officers."

The Puget Sound *Express* of January 2d says: "Something new under the sun has been exhibiting itself for the past few days, in the shape of a volcano in the Olympic range. A peak situated west-north-west from Steilacoom has been sending forth at intervals dusky columns of smoke, which produced quite a contrast to the snowy surroundings. Who knows but this is the cause of the terrestrial convulsions on the 14th ult., and the few trembles since?"

The following is a statement of the business done at the Land Office of Olympia during the year 1872: Sold for cash, 50,764 acres; entered under homestead law, 24,890; certificates issued under homestead law, 6,509; certificates under donation law of September 27th, 1850, 13,108; filed upon under the preemption law, 80,161; located with Agricultural College scrip, 4,480. Total acres, 170,612.

The new Mint building of San Francisco has a front on Fifth Street of 220 feet, and on Mission Street of 185 feet, and contains a suitable number of halls for passing in and out of its 120 rooms. Some of the single rooms in the new Mint are almost as large as a whole story of the old one would be if all the partitions were removed.

The *Miner*, (Prescott) of January 11th, has the following: "Captain Price, in command of a company of the Fifth Cavalry, has just returned to Camp Verde from a fifteen days' scout. Twenty-six Date Creek Indians were with the command. The party traversed the country south-east of Bradshaw Mountains and around Beaver Dams, on Agua Fria and below Black Canyon. Opposite the mouth of Black Canyon eight Indians were found—all warriors. Five were killed and three escaped. On the Bradshaw side of Agua Fria, one buck Indian was killed and another wounded. Nine squaws and children were captured. Pima and Maricopa allies are following the trail of the stolen stock, and overtook the Tontos. A severe engagement ensued. Thirty-six Apache Tonto warriors were killed. Captain C. C. Carr, with his command, made a scout east of Camp Verde in the Mogallon range, and returned to Camp Verde a week ago. Lieutenant Rice, of the Twenty-third Infantry, was at Camp Verde, on Sunday, having been after the red-skins, a camp of whom he struck at the head of Clear Creek, and, after a lively fight, took the camp. Found six dead Indians and some others severely wounded, but who got away. None of the soldiers were seriously injured.

ST. JOSEPH'S BENEVOLENT SOCIETY OF SAN JOSE.—This Society was organized, November 20th, 1870, with a membership of forty-five; and has been steadily increasing in numbers and efficiency. It now has a membership of one hundred and twenty-six, as follows: honorary members, 2; novitiates, (less than six months) 6; and active members, 118. The following is an abstract of the receipts and expenditures of the Society for the year ending December 31st, 1872.

Cash on hand January first, 1872		$476.20
" loaned " " "		1,000,00
Receipts for dues and assessments	$2,396.00	
" " Medals and Constitutions sold	145.50	
Interest on loans accrued	273.00	
		2,814.50
Total		$4,290.70
Disbursed for funeral, sick and family allowances	$755.00	
" " medical attendance and medicines	642.08	
" " Sundry expenses	33.00	
		1,430.08
Balance January first, 1872		2,890.22
As follows: In loans and accrued interest	$2,673.00	
" cash on hand	187.62	
		2,860.62

On January 12th, 1873, the annual election of Officers of the Society was had, and the following are the Officers for the ensuing term; President, E. McLaughlin, re-elected; Vice-President, Chas. E. White; Bursar, John Devine, re-elected; Secretary. John T. Colahan: and Councilmen, J. J. Conmy, Thos. Egan, J. F. Faulkner, James Hagan, James Leddy, Thos. Oakes. A. Quevado, B. P. Rankin, and Dixon Watson.

AT a meeting of St. Peter's Roman Catholic Beneficial Society, held January 6th, 1873, the following officers were duly elected: President, Peter Kerner; Vice-President, Henry Svermahle; Recording Secretary, F. L. Guntz; Financial Secretary, John Classins; Treasurer, Peter Schenkel; Directors—August Tillman, Joseph Albercht, Theodore Hoffelman and Henry Hortsman.

GREEN FOOD FOR FOWLS.—The last requisite in the shape of diet is a regular supply of green food. Here, again, fowls kept on grass will need no attention; but for birds penned up, the daily provision of it is an absolute necessity, though most beginners are ignorant of it. We well remember, in our own early experiences, how our fowls died, we could not at first tell why; and one fine buff Cochin cock, whose only fault was a stroug vulture hock, was in particular greatly regretted. An experienced friend let us into the secret, and after that we had no difficulty in keeping fowls, even where it is often said they can not be kept in health, viz: in a yard paved with large flag stones. The best substitute for natural grass is a large, fresh, turf, thrown in daily, to each four or five hens; and even in towns it is possible to procure this, by giving children a few pence every week to keep up a regular supply. Where turf is not allowed to be taken, grass may be cut or pulled, but in this case it must be cut into green chaff with shears or a chaff machine. The latter plan is how we actually managed for years, in a yard only sixty-seven by thirty-five feet divided into six pens; paying some child a few pence to bring fresh-cut grass daily, cutting it up and mixing it with their soft meat.

A CHRISTMAS TREE FOR THE FOUNDLINGS.—In the New York Foundling Asylum, situated at No. 3 North Washington Square, Christmas Day was not marked by the festivity with which most of our charitable institutions greeted the day. The full tide of festival joy was reserved for the feast of the Holy Innocents, the patronal Feast of the Asylum. It was then that full two hundred children, ranging from eleven months up to three years, were made happy by the sight of a Christmas tree, fourteen feet high, adorned in the most tasteful manner and literally loaded with gifts of Santa Claus. The children, whose clear, healthy faces and pretty dresses excited the admiration of the four hundred guests present, were delighted with the presents of toys and other good things, which each received from its richly-laden boughs. The tree and its ornaments were the gift of Mrs. Paul Thebaud, the President of the Ladies' Society, which was well represented among the large number of guests present. Not the least interesting feature of the occasion was the programme, embracing little songs and "pieces," performed by a few of the oldest of the infants. The guests were unable to repress their delight at this charming exhibition of budding talent among these little ones. At present, this institution, between those in the house and those out at nurse, has under its care the enormous number of nearly twelve hundred children, whom it receives without regard to religion. Having said this, it is unnecessary to enlarge upon its need of contributions from the charitable.

ALFALFA has been grown by various parties throughout Napa County, and in almost every instance proved eminently successful. G. N. Cornwall had a field of 20 acres, seeded in 1854, and he regards it as the most valuable land he possesses. Alfalfa makes good hay, and stock will relish it finely after a short time.

BY the time the season closes, the California Pacific steamers and barges will have brought down the river 80,000 tons of wheat, they having already carried nearly 60,000 tons. Previous to this year, 30,000 tons was the largest amount ever carried by them in one year.

DIED.

MULLER—Thomas Muller, native of Kildare, Ireland, aged 50 years—Lafette, Contra Casta County, California.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

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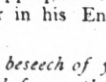

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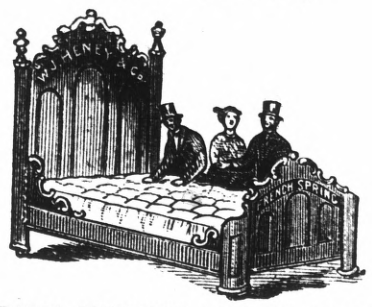

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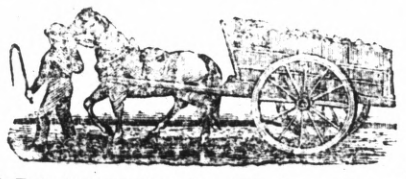

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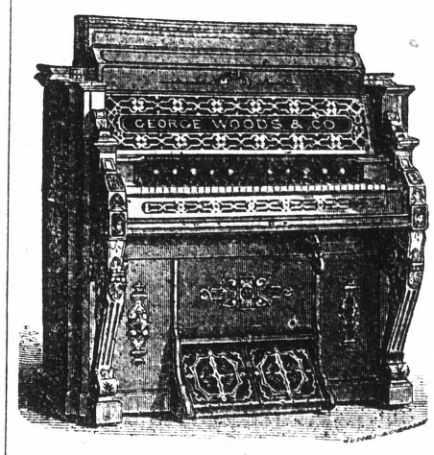

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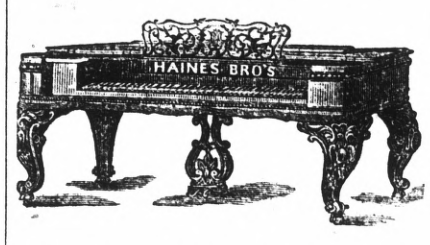

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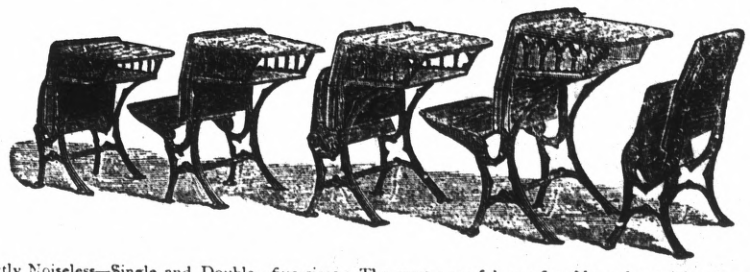

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Commencing Sunday, December 22, 1872, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) —Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted) —S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Svndays excepted) — Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)—Sacramento Steamer (from Broadway Wharf) — Touching at Benicia and Landings on the Sacramento River.

5.15 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 12:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco) —4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy .....Arrive	12:30 P M	.....	.....
Pajaro .....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas .....Arrive	3:45 P M	.....	.....
Hollister ....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.

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